Rom.5.12.

[illegible] hominem peccatum intrauit in mundum, [illegible] per peccatum mors.

[illegible] sinne entred into the world, & by [illegible]

Rom.5.12.

[illegible] hominem peccatum intrauit in mundum, [illegible] per peccatum mors.

[illegible] sinne entred into the world, & by [illegible]

Disce Viuere

Disce Mori.

Disce Mori: LEARNE TO DYE.

A Religious Discourse, mouing euery Christian man to enter into a serious remembrance of his end.

Wherein also is contained, the meane and manner of disposing himself to God before and at the time of his departure

In the whole, somewhat happily may be obserued, necessary to be thought vpon while we are aliue, and when we are dying to ordaine our selues and others.

ESAY 38. 1.
Put thy house in order, for thou shalt not liue but dye.

So teach vs to number our dayes: that wee may apply ont hearts vnto wisedome. *Psalm.* 90. 12.

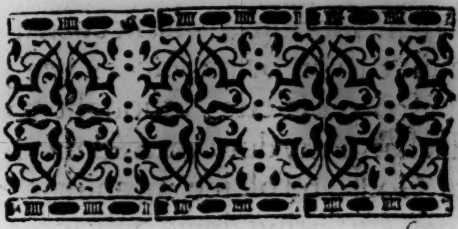
And they stoned Stephen, calling vpon God, saying, Lord Iesus receiue my spirit. *Act.* 7. 59. 60.

LONDON,
Printed by *Richard Badger,* and *George Miller,* for *Nicholas Bourne,* and are to beesold at his shop at the *Royall Exchange.* 1626

If a man dye, shall he liue againe? All the dayes of my appointed time will I waite till my change come, *Iob.* 14. 14.

Christ shall bee magnified in my body, whether it be by life, or by death. For to me to liue is Christ, and to dye is gaine. *Phil.* 1. 20, 21.

Amen. Lord Jesus come Lord



To the Honourable and vertuous, his very *good Lady, the Lady* ELIZABETH SOVTHVVELL, *one of the Ladies of the* Queenes Maieſties moſt *Honourable Priuie Chamber.*

LAtely entring (right Vertuous Lady) into ſome more then ordinary conſideration of the graceleſſe attempts, and deſperate enterpriſes, which many in theſe dayes (and the more, the more pittie) by a cowardly yeelding

to euill motions, commit euen against, their owne selues; yea, their owne safetie; I thought to discharge my duty vnto Almighty God, and plaine meaning to men, by setting down only some short aduertisement for discontented and distressed mindes, wherewith this sinful world doth much abound. But after, weying with my selfe, how much it concerneth euery man to be carefull of his end, whereupon depends so great a charge, as his eternall welfare is worth; I then began to drawe that particular aduertisemēt appertaining vnto some, to a more generall discourse, applyable vnto all, and euery one, in this forme, DISCE MORI, *Learne to Dye.* For it seemed to me a thing most necessary for euery sober Christian, to be moued to enter into a serious remembrance

membrance of his end, to know the meane and manner of disposing himselfe to God, before and at the time of his departure, that so by the assistance of Gods good grace, hee might liue and dye the life and death of the righteous, and that it may be said of him, which Saint *Ambrose* sometimes spake of *Abraham*, *Mortuus est in bona senectute, eo quod in bonitate propositi permansit*: *Abraham* dyed in a good old age, for why? *Abraham* perseuered in good resolutions, is his old age; yea euen vnto the end. Madame, I beseech the God of *Abraham*, to grant you *Abrahams* good successiue course, both in the way, and at the end of the way. Your more then vsuall fauour, and long continued acceptance hath bound me vnto you, whom otherwise I truly re-

uerence; for that I am fully perswaded you truly reuerence GOD and serue him, whom to serue is blessed libertie; yea, (as I shall in the discourse following shew) is the most honourable estate of all. To make issue of my dutifull regard, this small occasion is offred. Were I a meere stranger, I could not for protection sake, seek any better Patronesse of two briefe Treatises of learning to Liue and to Dye, then from a religious disposition: but your particular respect towards me many waies is such, as I shall liue and dye vngratefull. I could haue wished to haue made testimony of my willing intention by some other meanes, then by publishing vnder your Ladiships name these small labours to the view of the world: for I must needs confesse,

I was very loth (respecting my owne weaknesse) to make that knowne vnto others, which is best knowne to my selfe, vntill at last being ouer-entreated by some speciall friends, from the Vniuersity of *Oxford*, whose sober, iudicious, and very learned aduise I knew not how to gainsay: I was induced to let this present Tract goe forward in the name of God: wherein I seeke not praise, where none is deserued, but onely desire the Christian *Reader*, (where ought is amisse) to attribute that vnto my selfe, and beseech your Ladiship, that if there bee any thing obserued, which may moue so much as a good thought, that it would please you to giue the glory only vnto God, to whose heauenly protection, commending you euer in my prayers, I cease for this

time to hold you any longer from the matter it selfe, which followeth.

Your Ladiships in

humble dutie,

CHRIS. SVTTON.

A

A Copie of a Letter sent from *Oxford*, to the Author of this Booke, and *thought good in his absence, to be set downe by those,* to whom the publike allowance hereof did appertaine.

Mr. SVTTON;

I *Haue perused your Copie, which seemeth to me (in my simple opinion) Deuout, Diuine and Learned. The subiect of your Book, I greatly approue; for to teach to Dye well, is the forcible[st] perswasiue to Liue well, which, alas, are in these wicked times, both little thought on: for indeede men liue*

as

as though they neuer made account to dye; and they dye, as though they neuer thought vpon another life. Your ſeuerall Treatiſes are very Chriſtian, and moſt neceſſary for this dying age to all goodneſſe: your phraſe and veine of penning ſweete and pathetically, your alluſions diuine, and comfortable. I ſay at once, and thinke, omnia in illo libro ſpiritum diuinum olent: *wherefore my counſell vnto you is, that you would make this your booke liue by printing, which may make many liue from ſinning. Gods good Spirit hath not mooued you to take this good paines now to bury the fruite, ſo ſoone as it is borne and none profited, but that it ſhould bee preſented vnto the world, to liue, when you are dead:* fœlix & formoſa proles: *be not then ſo vnnaturall, now to ſtifle it in the cradle, or caſt it with* Moſes, *to drowning:*

ning: it is worthy the nurſing and bringing vp of a Princes daughter, and your honorable Patroneſſe: The Church looketh to haue good ſeruice of it, the Vniuerſity, the Colledge your mother, your friends expect credite and commendation by it; your ſelfe the Father of it, will no doubt, haue great ioy of it: go forward then on Gods Name: and chriſten it to the world: and ſo I leaue, with my heartieſt commendations, longing to ſee that printed, which is now ſo neere written, I could ſcarce read it. From Lincoln. Col. the 6. of Auguſt, 1600.

Your aſſured loving friend,

R. K.

THE PREFACE TO THE GODLY READER.

THat Religion is ſomewhat out of ioynt, when Chriſtian conuerſation goes not euen, as it ought, with Chriſtian profeſſion, it is ſo apparant, that it cannot be denied, for ſuch and ſo ſenſible is the defect, that thereby the whole body is not a little blemiſhed.

2 Thoſe whoſe hearts deſire is, that Iſrael may be ſaued, and whoſe true charity is wont to beſeech God for the good of all, haue not onely lifted vp humble hands to heauen, but alſo endeuoured by painefull labours

bours to seeke (as much as in them lyeth, and so farre forth as the times may permit and suffer) the best redresse in this case they could: some by substantiall answering, and soberly asswaging the turbulent tumours of those men on both sides, whose priuate fancies haue much hindred higher proceedings in matters of faith (refuted they may bee, and are, quieted they will not be) others, by deuout and learned exhortations, in seeking to make a stay of those euils, which Atheisme and want of the feare of God would in great likelihood bring vpon this declining world, both labouring for their times, to keepe some remembrance of *Iesus Christ* in the mindes of men, before all be too farre out of square, or come to vnrecouerable ruine.

3 But here may we not demand of the diligent obseruers of our imperfections abroad, whose manner is, so much to strike vpon this one string, and by this defect take occasion

ſion to call in queſtion, nay to bring in open obloquy our Chriſtian cauſe; are none fallen at home from the ancient ſincerity and harmeleſſe deuotion of former and better ages of the Church? Some ſtate medling actions, thoſe vncharitable cenſures, in cleane ſhutting out from the houſhold of faith, and hope of life, thoſe who haue poore ſoules to ſaue as well as others, and beare, I truſt, as true a loue to Chriſt crucified, as themſelues, may put them in minde that wee may all beare a part together in that ſong of mercy, *Aſpergas nos Domine*, Cleanſe vs O Lord.

4 May wee not all bethinke our ſelues on both ſides, whether theſe be not the dayes whereof our Sauiour Chriſt ſpake, *wherein iniquitie ſhould abound?* Was euer that olde complaint of *Hilary* more truely verified: *Dum in verbis pugna eſt, dum in nouitatibus quæſtio eſt, dum in ambiguis occaſio eſt, dum in conſenſu difficultas eſt, iam nemo Chriſti eſt*; while there is ſtrife in words, while there is

Hil. ad Conſt.

is queſtion in inuocations, while there is occaſion in doubts, while there is a waywardneſſe in conſent, none is of Chriſt.

This nipping and gauling of one another, and this eager purſuit of the liuing, and troubling the very aſhes of the dead (who cannot anſwer for themſelues) is farre from that charity, that *hopeth all things*, and the counſell of that Spirit that bids vs pray one for another.

5 To ſee what wit and learning is wont to do in toſſing the teſtimonies of ancient recorde to and fro; nay, which is more, in wreſting the the very Text of holy writ, vpon the tentres of our owne diſpoſitions, would ſo amaze him that ſhall reade ouer with aduiſement, the controuerſies of theſe times, as hee ſhall thinke ſome of them, rather diſcourſes to try maſtery, then otherwiſe ſincere trauels imployed for Gods glory, and his Churches good.

6 Now God of his mercy grant, that once this froward croſſing world

world may draw to a Chriſtian harmony, that wee may haue leſſe fighting, and writing for the Religion, and more endeuouring on all parts, to become as wee ought more religious, that ſo this little Arke of Chriſts Church may now in the cool of the euening, with a ſoft gale, draw home-ward, and with olde *Simeon* imbracing Chriſt, make ready to depart in peace. It is the Wiſemans aduice to euery one, *Remember thy end, and let emnitie paſſe.*

7 And thus much wee beſeech at their hands in whoſe hardeſt iudgement our cauſe is ſo feeble, that ſetting aſide all priuate reſpects, they would at laſt conſider whoſe gracious protection hath defended ſo long his and our cauſe, whoſe louing and watchfull eye hath preſerued him who is, *(and God grant long may be)* the ſtaffe of our peace; calling to minde that of our Sauiour, *If you will not beleeue, mee yet beleeue me for my workes ſake.*

8 For thoſe buſy ſpirits neerer home,

home, who would needs gouerne, before they haue well learned to obey, and that at their first bourding, must needes sit at the helme to guide all, how raw, how vnskilfull soeuer: but experience hath long time since taught the world, by the ruine of the Easterne Church, how dangerous it is to saile in a ship where the Pilots are of disposition to be quarrelling within themselues.

These mens new deuices in matters of meere conceit, haue long seemed vnto themselues better then all the wisedome of the world. But may we entreat them, at the least, to recount with themselues their owne folly, in making it (as they haue done) a perfection of godlinesse, to call and reckon others vngodly: And this cursed scoffing at *Noahs* nakednesse, a sport to delight their sowre austerity.

9 Would to God these strange-minded men would listen to the graue counsell of Saint *Chrysostome*, *Quod si cupiditate indicandi index esse velis*,

velis, sedem ego tibi ostendam, quæ magnum quæstum tibi conferet, & nulla animi labe maculabit: sedeat mens & cogitatio iudex in animam atque conscientiam tuam, adducas omnia delicta tua in medium, dicas tecum, Quare hoc vel illud ausus es? If with a desire of iudging thou wouldest needs be a Iudge I will shew thee, saith he, the iudgement Seat which shall bee gainefull vnto thee, and no way touch thy conscience; let thy minde and thought sit downe to giue sentence, call foorth al thy offences, and begin to say with thy selfe; why hast thou done this, or that?

10 This priuate examining of themselues, would soone make these publike controllers of all others, by plausible pretences of reformation, to looke neerer home, and amend in themselues, where much is amisse. Saint *Paul* blamed their course, whose manner was to goe from house to house. *Esau* that lost the blessing, was hunting abroad; but *Iacob* that had the blessing, and the inheritance,

Tit.1.13

Gen.17 30.

inheritance, did keep at home. The iust man, saith *Salomon*, is the first accuser of himselfe, and *Iuda* spake humbly of an offender, when he said; *Shee is more righteous then I.*

Gen. 38 3.

11 Let these men know that obedience is better then sacrifice, and that he who is wont to giue grace vnto the humble, is also said to resist the proud. Be they well assured, this slight stuffe will shrinke when it comes to the wetting. This counterfeit coine will proue drosse, when it shall be put to the great triall. An easier matter it is for deuisers to reproue others, then to amend themselues. So it is, that *those who haue a blemish in their eye, thinke the skie to be euer cloudie.* Nothing more common with troublesome dispositions, which haue not knowne the way of peace, then to bee euer contending, seldome contented, what cause so euer there be otherwise to be thankfull vnto God.

12 The Lord by the Prophet *Malachie* saith, *I haue blessed you*

the vnthankfull people replied, *Wherein hast thou blessed vs?* If all be not answerable vnto some mens conceits, all is amisse, no blessing of God is acknowledged, no thankfulnesse at all remembred. To let these also goe with their childish proceedings, men are men, *Truth* is *Truth*: little neede haue we, did we bethink our selues well, in this case to complaine: worse we may feare, better to come we do not hope for: our rather wanting then enioying, may make posterity to acknowledge our present good, in which case the religious and well-disposed may deuoutly say, *O Lord establish the thing that thou hast wrought in vs, for thy Temples sake and Ierusalem.* Psal. 15. 28.29.

13 A third sort there is, who seeing the world diuided into so many parts, care in effect for neither; of these kind of men, the Apostle could not speake but with weeping: And sure what more lamentable, then that those men, who beare the name of Christians, should liue like Pagans

gans and Infidels, and ſay in their hearts with the foole, *There is no God.* Is not that of the ſame Prophet found true in theſe mens manners? *Men that is in honour, may bee compared vnto the beaſts that periſh:* I thinke ſurely, ſaith Saint *Bernard*, If the beaſts could ſpeake, they would call godleſſe people beaſts.

Bern. in Cant.

14 The danger great, the perill imminent, no ſeare of God, no remembrance of the ſtate preſent, or that to come: if euer it were needful, it is now needfull, comparing what men are, with what they ſhould be, to call this world to a remembrance of it ſelfe, that it goe not away in aſleepe of ſinne. *If I am a Father* (ſaith God) *where is my loue? If I am a Maſter, where is my feare?* If there bee a Heauen, where is our care in directing our liues for the obtaining the ſame? If there bee any thing to doe theſe men good, a remembrance of their mortality, and applying themſelues to learne to dye, ſhould at leaſt ſomewhat auaile.

Mal. 2. 6.

15 The

15 The hand-writing once against *Baltazar*, caused his very heart to shake, and his knees to knocke together, *Mene, Mene, Tekel, Peres*. The word *Mene*, God hath numbred thy dayes, *Tekel*, thou art weighed in the ballance. If men take not heed in time, it may bee written of euery one whose dayes are in the numbring, & we may feare least the hand write *Peres* too, which may make all to consider both what they are, and what they shall be. Dan. 5. 25.

16 When wee see others dead, we may consider wee shall shortly do the like, and take part in the same lot, that they haue done before vs. *Ruina præcedentium est admonitio subsequentium*, the fall of them who went before, is the admonition of them who follow after. In the meane season, if death bee an enemy as it is (saith the Apostle) then let vs watch it as an enemy, preuent it as an enemy, that so we may bee able to endure the assaults thereof when neede requireth, and at the houre of 1 Cor. 15. 26.

our departure, rather reioyce, then feare.

17 Hereupon this present discourse of *Learning to Dye*, shall first lay before thee (good Christian Reader) how necessary it is, in the first place for euery one to enter into a serious remembrance of his end, and the manifold reasons that should mooue him to this remembrance.

18 Amongst these reasons, especially the meditation of his estate present, and the sundry afflictions incident to the same.

19 Correction causeth the scholler more painefully to apply himself vnto his lesson: and do not the chastisements in this world cause vs the rather to be more industrious in this learning? the meanes that call vs away from so good a labour, are mentioned, and the manner how to auoid these meanes.

20 To make an entrance into this so solemn a subiect, I was sometime since occasioned by the treatable visitation, and most Christian

end

end of that very worſhipfull Knight Sir *Robert Southwell*, whoſe approoued ſeruice in this Common-Wealth, and good reputation in his Countrey, is well knowne vnto many: but of whoſe true heart to God-ward, both in the time of his life, and at the houre of his death, my ſelfe can truely relate, before others. If there be (as without doubt there is) a dutie which wee owe vnto the faithfull departed, and a good remembrance to bee had of thoſe happy ſoules; then might I not omit a reuerend mention of him, whoſe portion I truſt aſſuredly is with God.

21 Looke what a mournfull mind during the time of his ſo Chriſtian a viſitation could at times conſider of, and obſerue in priuate, I haue bin ſince by ſpeciall motiues drawne on to make that poore labour publike, as a diſcourſe proper vnto the time. For although a conſideration of our departure from this world be a ſubiect not vnfitting

all ages; yet ſeeing we are fallen into thoſe dayes, wherein many liue, as if they ſhould neuer die, aud die, as if with death all were done, and when they come to depart this world, they are ſo farre to ſeeke in a right diſpoſing themſelues to God, as if they ſeldome or neuer entred into any earneſt conſideration of the ſame at all.

22 Neceſſary are thoſe many Treatiſes which tend to the amendment of life: for it is both an old ſaying and a true ſaying, *benè viue, & benè morieris*, Liue well, and Dye well, but becauſe vpon our laſt conflict dependeth our eternall victory, againſt the profeſſed enemy of our ſoules, the well-behauing our ſelues in this combate, muſt needs of all other be moſt neceſſary. To guide the ſhip along the Sea, it is no doubt a good skill, but at the very entrance into the hauen, then to auoide the dangerous rockes, and to caſt Anchor in a ſafe road, is the chiefeſt skill of all. To run the race in good order

order, is the part of a ſtout Champion, but ſo to runne towards the end of his race, that hee may obtaine the crowne, is the very perfection of all his paines. Then a good life, what more Chriſtian like? but after that paſſed, to dye in the faith and feare of God, what more diuine? Wherefore, to order aright the vpſhot of our owne time, and fare-wel from this world, what more behouefull, if we reſpect our ſelues: but in theſe occaſions to be alſo helpfull vnto others, what more charitable, if we reſpect the communion of Saints, and that common ioy we receiue in the good of all!

23 Wee are charged not to let men liue looſely, and moſt vnchriſtianly to depart this world, to lead their liues, and to goe out of their liues without order: what men do, is one thing, what we wiſh were done, is another. God knowes, and many can witnes, how often, how earneſtly we call vpon this careleſſe world, to remember that high and weighty

busineſſe of the ſoule men haue in hand. Though there be not in vſe, *Vnguentes eum oleo*, which wee finde rather appropriate to the former times of the Church, and neereſt vnto the Apoſtles themſelues, yet we ſay with Saint *Iames*, *Infirmatur quis inducat Presbyteros.* And to this end is our Church-forme of Prayer ſet downe, *An order for the viſitation of the ſicke*, ſo entituled.

24 Wee wiſh as heartily as any Chriſtians can, that once the holy exerciſes of faſting and prayers, were more deuoutly put in practice then we ſee, and ſorry to ſee they are not. We reuerence antiquity, wherin without all queſtion, God was more carefully worſhipped, memorable deedes of deuotion and hoſpitality, to his glory, more cheerefully performed: what is conſonant to faith and good manners, we allow and commend, euen in thoſe, who ſeeme other in the opinion of many, ſo far different from vs, and we heartily wiſh that men might ſee our good

works,

works, *And so glorifie our Father which is in heauen.*

25. It is said of *Aristides*, who perceiuing the open scandall likely to arise, by reason of the contention sprung vp betwixt him and *Themistocles*, to haue besought *Themistocles*, mildly after this manner: Sir, we both are no meane men in this Common-Wealth, our dissention will proue no small offence vnto many; good *Themistocles*, let vs be at one, and if we will needs striue, let vs striue who shall excell the other in vertue and loue.

The elements, though in quality diuers; yet doe they all accord for the constitution of the body natural: what should Christians but accord for the conseruation of the Church (that they be not a shame to Israel) which Church is a body mysticall? We are all sheep of that fold, whereof Christ is the Shepheard: we are all stones of that building, whereof he is the Corner stone, we are all branches of that Vine, whereof he is the

stocke:

ſtocke: Wee haue but one God for our Father that created vs all, one Chriſt Ieſus our Sauiour, that redeemed vs all, one Holy Ghoſt to our Sanctifier, that doth adorne vs all. We are but Pilgrims and Strangers, and wee ſhall one day finde, that a peaceable Chriſtian life, with a good departure from this world (whereof I ſhall ſpeake towards the end) ſhall ſtand vs more in ſteade then all the world beſides, when after much iangling, and beating our braines in matters of contradiction, we ſhall perceiue that this charitable Chriſtian life was worth all: and therefore beſeech we God, the Author of all good gifts, that *mercy and truth may meet together, that righteouſneſſe and peace may kiſſe each other*, and that his glory dwell in our Land, vntill wee come to dwell in the Land of glory.

Et

The Contents of the Chapters.

So-

September 7th day in 77:
Elizabeth: Jones was born in

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may the 2 day 80:
Anno Jones bapt.
George Beauchan
was Born January
the 22nd 1719 Anno
Domi:

- Oh that men would consider
  - Things past,
    - 1 The good omitted in —
      - 1 Not prouiding for a time to come,
      - 2 Neglecting the day of grace,
      - 3 Desisting from doing well.
    - 2 The euill committed against —
      - 1 God by disobedience,
      - 2 Their neighbour by hurt done,
      - 3 Themselues by consenting to sinne.
    - 3 The time lost, which is —
      - 1 Precious,
      - 2 A benefit from God,
      - 3 Irreuocable.
  - Things present.
    - 1 The shortnes of life, which —
      - 1 Flyeth as a shadow,
      - 2 Fadeth as a flowre,
      - 3 Is onely certaine in vncertaine.
    - 2 The worldly vanitie whereby —
      - 1 The couetous are deceiued,
      - 2 The carnall led,
      - 3 The proud caught.
    - 3 The space giuen to repent wherein —
      - 1 Our estate should be remembred,
      - 2 Our passage considered,
      - 3 Our good forestalled.
  - Things to come
    - 1 The day of death, accounts
      - When we must answere for our
        - 1 Thoughts,
        - 2 Words,
        - 3 Workes.
    - 2 The day of death, which is
      - 1 At hand,
      - 2 Sure,
      - 3 Vnsure.
    - 3 The day of iudgement which is —
      - 1 The last doome,
      - 2 To the euill feare,
      - 3 To the good ioy.

Disce

Iob 17. 1.

Solum mihi superest Sepulchrum.
The graue is ready for me.

Iob.17.1.

Solum mihi superest Sepulchrum.

The Graue is ready for me.

Disce Mori.

LEARNE to DYE.

CHAP. I.

Wherein is shewed, that as the most holy life of Christ ought to be vnto all well disposed Christians, a patterne of liuing wel; so also his most holy death to be vnto them a patterne of dying wel.

THat the most holy life of our Lord and Sauiour Iesus Christ is, and so ought to bee vnto all well disposed

Christians, a patterne of liuing well; somewhat hath been spoken in the Treatise before going, of *Learning to Liue.* Now it remaineth, that in the second place it bee shewed (by God his assistance) by way of introduction into this present Treatise following, of *Learning to Dye*, that the most holy death also of Christ our Redeemer; is, and ought to be vnto vs Christians, a patterne of dying well. It is a knowne axiome in Diuinity, *omnis Christi actio est nostra institutio*; euery one of all Christ his actions serue for our institution, for if they be actions of his Deity, then they serue for the strenthening of our faith, and if they be actions of his humanity (amongst which, his manner of dying is one, of all other to be obserued) then doe they serue for our instruction, both of liuing well, and dying well.

Now that Christ our Sauiour his most holy manner of dying ought to be vnto Christians a patterne of dying; it is, the collection of two of

Christ

Christ his great Apostles themselues, I meane S. *Peter*, and S. *Paul*, Saint *Peter* in his first Epistle 2. 21. *Christ*, saith hee, *suffered for vs leauing vs an example, that wee should follow his steps*, Christ suffered for vs leauing vs an example; did this suffering of his tend onely to his suffering of the pressure of this life only? no, assuredly: his suffering, leauing vs an example, did extend it self euen vnto his suffering of death: in the manner then of his most holy death, Christ hath left vnto vs a patterne of dying holily. Saint *Paul*, *Hebrewes* 12. 1, 2. *Let vs runne* (saith hee) *with patience vnto the race that is set before vs*; but what was this race? sure, a constant suffering of death, of which he had spoken at large in the Chapter going before, laying there downe, the memorable examples of many excellent men, in their constant manner of dying. Now to encourage Christians to runne this race of dying, he proposeth vnto them the exam-

ple of examples, ſaying:

Looking vnto Ieſus the Author and finiſher of our faith, as if hee ſhould haue ſaid, if you will learne to runne well your laſt race, death (a race we muſt all runne ſooner or later) yea, if you will ſo runne this race, that you may obtaine the garland at the end of your race, what is then to be done? Looke vnto Ieſus the Author, and finiſher of our faith, who for the ioy that was ſet before him, endured the Croſſe, deſpiſing ſhame, is ſet downe at the right hand of the Throne of God. Looke ſaith the Apoſtle, for you haue a good patterne vnto which you may profitably looke, and by looking learne for to run, that you may at the end of your race obtaine the crowne of eternall Glory, looke vnto Ieſus the Author & finiſher of our faith; a faith that maketh beleeuers happie. Looke vnto Ieſus, or vnto his ſuffering death; or vnto the manner how he ſuffered death before hee entred into glory. Into glory he entred, but

firſt

first he suffered death, proposing vnto himselfe this glorie, he endured the crosse, and despised the shame; that is, he meekly endured that dolorous and ignominious death of the crosse, which hee suffered for vs sinners to take view as in a fair table of the behauior of our Redeemer, both before and at the time of his suffering death, out of the holy Euangelists relating the same, concerning his humilitie before; *Mar.* 10. 33. Our Sauiour, sayth he, being now about to goe vnto Ierusalem, where not long after he suffered death, he saith vnto his Apostles; *Behold we goe vp to Ierusalem, and the Sonne of man* (as it were speaking of some other, rather then of himselfe) *shall be deliuered vnto the chiefe Priests and Scribes, and they shall condemne him to death, &c.*

It was strange that Christ being now in Galilee, should know before what should befal him at Ierusalem: more strange, that knowing what should there befall him, to wit, the

ſuffering of death, hee ſhould notwithſtanding willingly goe thither, and go to with an *Ecce aſcendimus*, behold we aſcend or goe, not an *hei aſcendimus*, alas we aſcend, or goe to Ieruſalem; the Lamb goeth as meekly vnto the ſlaughter as vnto the Paſture. In this manner did our Sauiour meekely diſpoſe of himſelfe to his death, as in his life time, his patience was ſuffering al things, his prudence fore-ſeeing all things, his clemency pardoning all, his humilitie euen extending it ſelfe to the waſhing of his diſciples feet. So alſo toward the period or end of his life, his fortitude was enduring all things, euen the terrors of death, his charity ready to lay downe his life for his very enemies, his obedience (which one calleth the Key of Heauen) his obedience, I ſay, vnto death; yea vnto ſuch and ſuch a death, ſo ignominious, ſo dolorous.

Againe, touching his behauiour before his death, how did he in his ſupper-Sermon, which was full of tender

tender affections, as a Pylot in a calm tell the Mariners before of a tempest to come, as a Captaine in an Armie animate his Souldiers before the maine battell began, as a Father at his death giue his children & friends about him good and godly instructions at parting: which manner of instructions of al others are wont most of all to moue the hearers, when the giuers of instructions haue no long time to instruct, or giue instructions any more, being now taking (as Christ our Sauiour at this time was) their farewell of the world. Now a little before his departure, how louingly did hee celebrate with his Apostles his last Supper; leauing them, and vs all prouision for our last iourney; A prouision to bee often receiued, most especially towards our end, to our endlesse comfort. In the behauiour of our blessed Redeemer a little before his death, let vs consider of some particulars onely; for to instance in all, would require a large discourse: what should I speake of

his ſequeſtring himſelfe from the aſſembly of the Apoſtles, to giue himſelfe vnto prayer? Doth not this ſhew that in all our diſtreſſes, eſpecially when the time of our departure out of this world is drawing on, then we ſhould of all other eſpecially ſequeſter our ſelues to prayer? and with *Ezekiah* turne our ſelues to the wall to bemoane our caſe alone with our good God, who expecteth that wee ſhould ſend vp to him our ſighs and prayers, that he may ſend down to vs his comforts, and mercies. Let vs further obſerue in our Sauiour before his ſuffering, his admirable ſilence; at which *Pylate* wondred, and had *Pilate* knowne what a one hee was, he might haue wondred indeed, his ſilence might argue his minde wholly fixed, vpon heauen, and heauenly things: vpon ſuch things (when we are drawing towards our end) our minds ought chiefely to be fixed. During the very time of his ſuffering, if we obſerue it, in the Euangeliſts wee ſhall finde, that his cruell

cruell tormentors could not wrest from him, so much as an angry word; nay so farre was he from this, as that he prayed for them who at this time tormented him; Him, the most innocent that euer lived in the world; to behold him so maliciously pursued, so vniustly cōdemned, so lamentably murthered, as neuer was any before him, and yet amidst all to pray for his persecutors, what an example of charitie for vs was here? the time of our departing hence, is a time of forgiuing all the world, and asking forgiuenesse of all whom we wee haue any wayes offended, a time of making restitution where wrong hath beene offered; at least of taking order that restitution be made, as much as in vs lyeth.

Now, now is the time when all mention of our own merits ought to fly away before the very cogitation of God his tribunall, they are not patches of our own works, that then will ouercome and couer our sinnes, it must be the Robe that took a deep

ſcarlet Dye in the Paſſion of the Sonne of God, that muſt hide and couer all our offences : now is the time when wee turne away our eyes from our own poore deſeruings, and by faith fixe them onely vpon the ſole merits and deſerts of our gracious Redeemer, vpon whoſe mercies we are onely to rely. Againe, touching our Sauiour his departure out of this world, as we ought at all times, ſo eſpecially at this, for to meditate of his bleſſed paſſion; and amongſt other meditations, when we are now going the way of al the world, whom are we then to inuocate? to wit God our Father in heauen, *Whom haue we in heauen but him?* Pſal. 73. him did our Redeemer inuocate, when hee cryed with a loud voice vpon the Croſſe, ſaying; *Father, into thy hands I commend my Spirit*: Let the dying Chriſtian remember the words of Chriſt dying, at this time remembring God to be a louing Father, not as he is a iuſt Iudge. *Father*, ſaith he, *into thy hands I commend my Spirit.*

Our

Our Sauiour had before bequeathed vnto his Apostles peace, vnto his persecutors forgiuenesse, for their vniust persecuting him an innocent, vnto the penitent thiefe Paradise, vnto his deare Mother a louing Disciple, his garments vnto the souldiers to be diuided amongst them; there remained onely his soule to bee bequeathed, this hee bequeatheth into the hands of his Father, vsing the words mentioned in the 31. *Psal. Into thy hands I commend my Spirit*, leauing out the words following to be vsed of euery faithfull beleeuer at the houre & instant of his departing, *thou hast redeemed me O God of Truth.* It was S^t. *Austens* prayer, and it ought to be euery good bodies prayer; let thy last word vpon the Crosse (O my Sauiour) bee my last word at the time of my death: *Father into thy hands I commend my Spirit.* But as the words, so the manner how our Sauiour pronounced these words, is to be obserued: when as the maner of men dying, the speech is wont to wax fain-

ter,

ter, and fainter, towards their end, now closing the eye, now opening the eye againe, bowing the head, now on the one side, now on another side, and last of all with a feeble voice they giue vp the Ghost: farre otherwise it was with Christ our Saiour: for he with a strong cry and a loud voice, said, *Father into thy hands I commend my Spirit, and so he gaue vp the Ghost*: thereby shewing that his departure out of this life was full of assurance of his receiuing vp into glorie, and so by him ought our departure hence to be, wee trusting in the only merits & mercies of our blessed Redeemer, who liueth and reigneth with the Father, and the holy Spirit, one God world without end. *Amen.*

And this shall suffice to be spoken in the first place of our *Learning to Dye*, proposing vnto our selues the best pattern for imitation of learning either to *Liue* or *Dye* that euer the world had: the particular instructions touching this *Learning to Dye* remain to bee handled in the Chapters following.

CHAP.

CHAP. II.

An Exhortation moouing euery one to apply himselfe to this lesson of learning to Die Christianly.

TRue it is, that our abode here in this world, is an Ordinance eſtabliſhed of God, and may alſo in this reſpect be acceptable to man. To procure the continuance of life, by meanes ordained, is allowable: To auoide things hurtfull to the preſeruation thereof, is behoouefull. Wilfully to hinder our owne health is not onely againſt the courſe of nature, but a way to ſcoffe the very God of Nature. To wiſh either to be gone ſooner, or to ſtay longer in this earthly ſtation, when it ſhall ſeeme good vnto him, by whoſe appointment wee all ſtand, is a part (ſaith one) of great ingratitude.

2. The time therefore allotted vs to walk in, we may accept, vntill God call vs away, with thankfull hearts: vſing that ſpace to ſerue him in

Luke 2. 72.

in holineſſe and righteouſneſſe. To deſire with the Prophet, that *God, who hath taught vs from our youth vp, would not leaue vs in age, when we are gray-headed, vntill we haue ſhewed his power vnto them who are yet to come.* With *Ezechias*, if it ſo pleaſe God, to doe him yet a little more ſeruice in the world: with Saint *Paul*, to be content to ſtay our diſſolution, to be helpfull to others: in which reſpect we may accept of, & wiſh (ſo it ſtand with the good pleaſure of God) yet ſome farther continuance of our ſelues and others.

Pſal. 7. 16.

Eſay 38. 4.

3. The true Iſraelite, in deſiring ſo heartily the life and preſeruation of *Dauid* their King, becauſe when he ſhould be taken from them, *the light of Iſrael would be quenched*, and many a good Iſraelite ſhould (as *Iacob* ſaid) *bring his gray-haires with ſorrow vnto the graue*, did herein ſhew no leſſe dutifull then godly affection.

2. Sam. 21. 18.

Gen. 42. 38.

Notwithſtanding, ſeeing that man hath heere onely a courſe to finiſh, which

which being finiſhed, he muſt away, ſeeing that life is, ὄφείλημα θανάτῳ, a debt to death, who hath abſolute authority ouer all, then as the Prophet *Daniel* ſaid, *Heare acceptable counſell.*: Nay heare, O man! counſell by the wiſeſt amongſt men from the God of Heauen, *Remember thy Creator in the daies of thy youth*, or at leaſt, before the daies come, wherein thou ſhalt ſay: *I haue no pleaſure in them*, that is, thy approaching end. It is ſufficient, ſaith Saint *Peter*, *That we haue ſpent the time paſt after the luſts of the Gentiles.* Time paſt, that is gon, and cannot be recalled. Now therefore, for Gods ſake, be carefull for the time to come. That we are not borne Angels, we ſee; and experience doth ſhew we are all mortall: like the Flowre we haue a time of growing, and a time of withering away againe, and bleſſed is he that conſidereth theſe things: *Liue well and Die well.* If we take heed in time, we may *Liue*: and not *Die* we cannot. Neither are are we to regard

Dan. 4. 24.

Eccl. 12. 1.

1. Pet 4. 3.

how

how long we liue, but how well we liue.

4. To take then a *Religious remembrance* of our end, as a potion next the heart in this miserable world, that begins apace to wexe sickly in the doctrine of the *Resurrection*, and goes forward so coldly in the exercises of *Christian piety*; will with God his helpe, be a warme and special preseruatiue to the soule. To *Learne to Dye*, is a lesson worthy our best, and best disposed attention; being a speciall preseruatiue vnto a happy end, wherein consisteth the wel-fare of all our being.

5. *Dauid*, who was for his learning a Prophet, for his acceptation, saith the Scripture, *A man after Gods own heart*, was then very studious in this learning, when after watching and fasting, he besought God he might be instructed, concerning the *number of his daies, and the time he had yet to liue*: Like the carefull Scholler that breakes his sleepe, forsakes his meate, is often in meditation,

1 Sam. 13.14.

Psal. 39. 5.

meditation, when he labours and beates vpon some serious subiect.

6. Now therefore (for this μαθησις) of all lessons or learnings, then a Lesson of Learning to Die, what more weighty, what more diuine? *Where is the Scribe, where is the Disputer?* what is it to haue the force of *Demosthenes*, the perswasiue art of *Tully* so great an Orator? What is it by Arithmeticall account, to diuide fractions, and, with the man of God, neuer to thinke of numbring the time we haue yet to liue? what is it by Geometricall practise to take the longitude of the most spacious prospects, and not to measure that which the Prophet calleth onely *a span long?* what is it to set the *Diapason* in a *Musical concent*, and for want of good gouernment to leade a life all out of Tune? What is it with the Astronomer, to obserue the motion of the heauens, and to haue his heart buried in the earth? With the Naturalist, to search out the cause of many effects, and let

1 Cor. 1. 30.

let passe the consideration of his own frailty? With the Historian, to know what others haue done, and to neglect the true knowledge of himselfe? With the Lawyer, to prescribe many Lawes in particular, and not to remember the common Law of Nature, that all must Die, which is a Law generall? In a word, what is it for the deepest worldlings to be able by reaching poilicie, to compasse plots of high enterprise (as Doctors in that facultie) and die (God knowes) like simple men? Surely all is nothing worth: for without this, all their policy is misery, and their knowledge ignorance. *If thou art wise, be wise then vnto thine own soule.*

Fulg. Epist. ad Gal. As the rich man (saith *Fulgentius*) spoken of in the 16. of *Luke*, was poore in all his pomp, and mourning in all his mirth: so are those who *Liue*, and neuer *Learne to Die*: ignorant is all their knowledge. For why? the greatest *Rabbines* in these professions, may come with *Nicodemus* to bee catechized in this learning,

ning, wherein, either as Babes they haue not receiued the first rudiments, or as very trewants, haue a little by rote, and so soone forget all.

7. Well, the perfection of our knowledge is to know God, and our selues: our selues we best know, when we acknowledge our mortall being. As men we die naturally, as Christians we die religiously. In the Schoole of Christ, first by mortifying the old man, we endeuour to die to the world. By our dying to the world, Christ is said to come and liue in vs, and by our dying in the world, we are said to go to liue with Christ. Galat. 2. 20

Now therefore seeing to die is so necessary, and to die well is so Christian-like, let euery one apply himselfe soberly to this learning, as the greatest part of true wisedome. Phi. 1. 23

8. How many in the world be there that thinke themselues wise, in beating their braines about friuolous matters (it is a common disease) some being more busie to know where

Chrysost. in Hom. 31. where Hell is, saith S. *Chrysostome*, then how to auoid the paines thereof: other pleasing themselues in pelting & needlesse questions, to seeme singular amongst men: when they come to depart this world, then they perceiue they haue spun a faire thread, and wearied themselues in vaine: then they consider how they should rather haue applied themthemselues as they ought.

9. Wherefore to grow more and more out of loue and liking with these transitory delights, to breake off by little and little from this wearisome world to hie home-ward, disposing himselfe for the day of his departure, is a course most beseeming euery wise Christian. Let the vaine-glorious (who with the *Camelion* liue by the ayre, and therefore is said to be euer found gaping) let them, who haue with the *Moone*, but a borrowed light in the world, not light in themselues (and therefore are still *waxing and waneing*:) let them, I say, follow shewes, and shadowes,

ſhadowes, all which ſhall periſh in the twinkling of an eye: but let the wiſe Chriſtian man *Learne to die the death of the righteous*, that ſo he may liue ioyfully, *here and hereafter*. Pſal. 116. 7. 15.

10. That which fooliſh men are willing to doe in the end, wiſe men doe in the beginning. Wiſedome it is with *Noah* to build an Arke, while the ſeaſon is calme: with *Ioſeph* to lay vp ſtore in the daies of plenty: and while the weather is faire, to bethinke our ſelues of a tempeſt: In a word, when opportunity doth ſerue to follow a thriuing husbandry, ſowing the ſeed of godly actions in the field of a repentant heart, that ſo at the Autumne, or end of our age, we may reape the fruites of euerlaſting comfort. Gen 6. 12. Gen. 41. 38.

We are for the moſt part euen out of the world, before we euer conſider our condition in the ſame: and we then begin to direct our courſe aright, when the time is come rather to make an end. Would to God we would remember that worthy ſay-

ing

ing of one when he was now drawing towards the period of his time; *quando iuuenis, curaui bene viuere, quando senex, bene mori*; when I was a young man, my care was how to liue well, since age came on, my care hath been how to die well. And of another, who brake out in these words: *Nihil suauius in hac vita quam vt quietus fiat exitus ex eadem*: In this life now nothing is more sweet vnto me, then to prepare for a peaceable passage from the same. With *Martha*, we are cumbred about many things: *Mary* that sate musing, chose the good part: *Vnum necessarium*, One thing is necessary: *Learne, i learne to Die. Salomon* said, seeing God hath giuen me peace, I will build him a Temple; euery carefull Christian ought to say, seeing God hath giuen me space to prouide me for my end, sure I will prouide me; to leaue prouiding for the time to come, vntill our last extremities, it is a part of great improuidence.

Senec. Epist. 62.

August. Mat. Mon.

18. The enemy that is often looked

ked for, doth leaſt hurt when he makes his aſſault. If this Baſiliske, Death, firſt ſee vs, before wee ſee it, there is ſome danger: but if wee firſt deſcry the Baſiliske, then the Serpent dieth, we need not to feare. The tempeſt, that is before expected, doth leſſe annoy, when the ſtorme ſhall ariſe.

He that leaueth the world, before the world leaues him, thinketh of the day of his diſſolution: as the *Sick man harkning to the Clocke*, ſhall giue Death the hand, like a welcome Meſſenger, and with *Simeon*, pray *to depart in peace.* Yet that weather is faire, we may frame an Arke to ſaue vs from the floud: yet *Ionas* cals in the ſtreets of *Ninive*: yet wiſdome cryeth to all that paſſe by, *Vſqueque*? O how long will you loue vanity? Yet the Angels are at the gates of *Sodome*: yet the Prophet wooes, *O Iuda, how ſhall I intreate thee*? yet the Apoſtle beſeecheth for Chriſts ſake that we would be reconciled vnto God.

Luke 2. 29.

Gen. 7. 5

Ion. 3. 4.

Prou. 1. 21.

Hoſ. 6. 4.

2. Cor. 5. 20.

To conclude, yet the Bridegroome tarries

tarries and ſtaies the Virgins leiſure, to haue them enter with him vnto the marriage ſolemnity. Lord, that they would make ſpeede and caſt off many meere vanities, ſeeing the ioyes of Heauen tarry for them. The pleaſures of this world, are pleaſures in ſhew: but the pleaſures that Chriſt hath laid vp for them that are his, are pleaſures indeed.

Mat. 25 7.

God Almighty encreaſe in our hearts a deſire of this learning, that ſo we may liue in his feare, and die in his loue, to liue for euer.

CHAP. III.

The Cauſes, why men ſo ſeldome enter into a ſerious remembrance of their end.

CAn we ſufficiently wonder, that the Regenerate man, whom God hath made by grace, a contemplatiue creature, and by glory equalled vnto the ſtate of Angels, ſhould be ſo delighted in the affaires of this vncomfortable

table world, so enchanted with the Harlot-like allurements of sinne, so carried away from himselfe, by the sway of sensuall security, as vtterly to cast away all remembrance of his end, and to become worse then an Idoll of *Canaan, which had eyes and saw not*; that is, to haue a *Reasonable soule*, and vnderstand not?

To induce the sons of men lightly, and loosely to passe ouer a religious remembrance of this their end, is the sleight of him, whose businesse was, and is; at, and since the fall of *Adam*, to slay soules, *Nequaquam moriemini*; Tush, saith he, you shall not die at all: As if he would haue the remembrance of death but a melancholy conceit: and lest it should make in mans heart too deepe an impression of the feare of God; he will haue the forbidden tree to delight the eye, faire words to please the eare, and driue all away: *Eritis vt Dij*. Why? saith he, You shall be as Gods; when his drift was to haue had the diuels. Gen 3. 4.

3. By this we see, whose practice

it is to make the world runne at randome as it doth, and so many graceless Libertines, by a careless course to passe ouer their daies in vanity, their yeares in folly, so long, vntill they be taken by the *euill day*, when they thinke not of it, *as birds in the snare, or fishes in the net*, saith the Wise-man, and so become vtterly vndone for euer.

Eccle. 9. 12.

4. To muse of our *End*, is none of our thoughts, aske our owne hearts and they will tell vs; all this is true. To heare S. *Paul* speake of iudgement to come, is too chilling a doctrine for our delightful dispositions, and makes vs cold at the heart, wee cannot abide to stay vpon such austerity: with *Felix* we are not at leisure, for this iarring musick which sounds not aright in the consort of our worldly pleasures, and therefore *will heare it another time*, haply not at all. By all which it is probable, that if any Physitian would take vpon him to make men liue euer in this World, what a multitude of

Act. 24. 26.

Patients

Patients ſhould hee haue?

To thinke of Death, it is *Acheldama*, a field of bloud: but to let the time ſlide waſtfully, and our ſinnes increaſe dangerouſly, to promiſe vnto our ſelues many daies, to heare *Placentia*, and to bee told of *Peace, Peace*, though ſuddaine deſtruction bee neuerſo neere, is our pleaſing ditty, vntil the ſoule be rockt a ſleepe in ſinne, and ſleepe as *Siſera* (which God forbid) he ſlept, but neuer waked againe.

1 Theſ. 5.3. Ier. 8.11.

Iude 4. 21. Ier. 5.31.

5. Mercifull Lord, what will become of this at the laſt? If nothing elſe, yet the daily inſtances of death before vs doe euidently ſhew, what ſhall in like manner ſhortly betide our ſelues. The enterlude is the ſame, wee are but new Actors vpon the ſtage of this world. The careleſſe Libertine plaies the foole: All are actors of ſeuerall parts: they which are gone, haue plaid their parts, and we which remaine, are yet acting ours: only our Epilogue is yet for to end. Our anceſtors gaue place to vs,

and so must we to a succeeding posterity, that shall remaine when we are gone: there is no remedy, it cannot be auoided.

6. It is a maruell aboue maruels, that in a battell where so many before our eyes goe to the ground, our remisse hearts can take no warning to enter into some remembrance of our state. The neighbors fire cannot but giue warning of approaching flames. *Mihi hèri, tibi hòdie*: Yesterday to me, to day to thee, saith the Wise-man: whose turne is next, God onely knowes, who knowes all. He that once thought but to begin to take his ease, was faine that very night, whether he would or no, to make his end.

Eccl. 38. 23.

Luk. 12. 20.

7. If nothing else, yet so many, so apparent presidents should mooue vs to shake off this strange forgetfulnesse, vnlesse that complaint of *Cyprian* be also verified, *Nolumus agnoscere, quod ignorare non possumus*: We will not know that which we cannot but know. Good Lord, into what

Cypr. de vanit. idol.

a dangerous Lethargy of the ſoule are we fallen? when ſo many ſad ſpectacles before our eyes, which are ſo often ſounding in our dulleſt eares, can nothing moue, or at leaſt ſo little, as ſodainly all is gon? Our mouing is with *Agrippa, in modico tantùm*, but onely ſomewhat; which by and by is forgot and gone, and ſo wee thinke of our end by ſome running fits, and no more ado. Our conſultations are *Volumus & Nolumus*, we will and we will not: and ſo with the ſluggard nothing is done.

What long diſcourſe haue wee in greateſt meetings, but dead men are partly (if not chiefly) the ſubiect of the ſame? How often heare wee the ſolemne knell, when our ſelues can ſay; Well, ſome body is gone? Doe we not paſſe by the graues of many, who for age and ſtrength might haue rather ſeene vs leade the way? and yet for all this, we dreame, as if there were no death at all.

9. Goe to, ſaith *Salomon* to the ſlothfull, ſleepe on, neceſſitie will

come vpon thee like an armed man. Let fooles, as they doe, but make a sport of sinne, and say with the olde Epicures, ὁ θανατος οὐδὲν πρὸς ἡμᾶς, why what haue wee to doe with death? They shall one day finde that death will haue to doe with them, when he shall strip them into a shrouding sheete, binde them hand and foot, and make their last bed to bee the hard and stony graue. Of which sort of men, that moane of *Moses* may iustly be renewed: *O that this people were wise, and would remember the later things.* That they would call to mind, *The dayes will come*, and God knoweth how soone too, *When the keepers of the house shall tremble*, which are the hands, *when the strong men shall bowe themselues*, to wit, the legges, *when they shall waxe darke that looke out of the windowes*, that is to say, the eyes, *when the eares or daughters of Musicke shall be abased, when the Grashoppers or* bended shoulders *shall be a burden, when the wheele shall bee broken at the cesterne,*

B. Ren. in Ter. de Anima.

Deut. 32.29.

Eccl. 12 3.4.

cesterne, that is, the heart, whence the head draweth the powers of life; in a word, *when dust shall turne to dust againe*, the ioynts stifned, the senses benummed, the countenance pale, the bloud cold, the eyes closed, the brows hardned, the whole bodie all in faint sweat wearied. In which words, *Salomon* exhorteth the young man to remember his Creator in the dayes of his youth, and withall bids him looke vpon an old man, and there see a spectacle of infirmity indeed.

O earth, earth, earth, saith the Prophet, *heare:* the first *earth* may shew whence we were, the second, what we are; the third, what wee shall be: and sure wee cannot looke vpon the earth, but me thinkes, we should thinke of our graues. Ier. 22. 29.

10 Almighty God clothed our first Parents with the skins of dead beasts, that then when they sawe what was about them; they might remember, by reason of sinne, what should become of them: when Gen. 3. 21.

Mat. 17. 3. Christ shewed, at his *transfiguration* vpon the Mount, *Peter* and *Iames* a part of his glory, hee shewed them withall, *Moses* and *Elias*, two dead men, or departed from men, which might be withall, a remembrance of their mortality. When the Prophet *Dauid* spake of mans vncertaine condition, and certaine end in the 49. *Psalme*, because it is so long before the most glorious amongst men in the eye of the world, will remember themselues to be but men, First hee speaketh vnto all, *Heare, all ye people:* And left any should thinke themselues exempted, then vnto all of all estates, *High* and *low*, *Rich* and *poore*, one with another: and because hee would haue it knowne to bee a matter of importance indeed, hee saith: *My mouth shall speake of wisedome, my heart shall muse of vnderstanding*: vttering the selfe-same twice ouer, as if we might wonder what the Prophet had to say, which is indeed his owne wondering; *Seeing that Wisemen dye as well as fooles*; *that death*

Psal. 49. 1, 2, 3, 4, 5.

gnaweth

gnaweth vpon them; that their beauty shall consume in the Sepulcher; that they shall carrie nothing away with them; that all their pompe shall leaue them, when they goe and follow the generation of their fathers: yet for all this, they thinke that they shall continue for euer, and their dwelling places endure from one generation to another, calling their Lands after their owne Names. This is their foolishnesse, saith he. And surely, as in many other things the wisedome of man is foolishnesse with God, so it is in this. Two Ships meet in the Sea, those in either of them thinke that the other goes, but they in their owne Ship thinke they stand still: so is it with men, they suppose onely others to come towards their end, but not themselues. The people of the Iewes had their burying places without the Citie, but Christians haue them in; and neere their Churches, as if in their Deuotions, there ought they to thinke both of Christs and their owne death. 1 Cor. 11.

Ioh. 19. 31. 11. *Ioseph* of *Arimathea*, a rich man, (as we reade in the Gospell) had a Sepulcre in his Garden: surely, in places where we take felicity, we should not, but haue a mention by some good thought at least of our mortall beeing: In all other affaires we are often vigilant, but in this which is the chiefest of all, so remisse, as if it were but a game: It is not so, the matter is weighty.

Therefore if wee would watch Death, which in times of our greatest delights most watcheth vs, and often taketh vs too, then would we not liue as wee liue, and sinne as we sinne, but giue a thousand dalliances a bill of diuorce, as if for their baggage dealing, wee should haue no more to doe with them: then would we spend the time which we were wont to passe ouer in fruitlesse pastimes, in good and godly actions rather, which are wont to follow men aliue and dead.

But so long as wee liue without consideration, and spend our daies, as

if we had an eſtate of Fee-ſimple, or Patent at large to continue as wee liſt, wee commit ſinne, as eaſily as Beaſts drinke water, without remorſe, without feare.

12. One of the greateſt euills in the life of man, is a careleſſe neglect of Gods worſhip: One of the greateſt cauſes of this neglect: is the forgetfulneſſe of his end. Therfore (ſaith *Gregory*) doe ſo many caſt off all care of Chriſtian piety, becauſe they neuer care at all to minde their preſent condition, which is a condition ſubiect vnto vanity. *Greg. Mor.*

When the Prophet *Ieremy* would ſhew the ſtate of *Ieruſalem*, to haue become altogether irreligious, without mentioning many cauſes; hee expreſſeth the maine cauſe in brieſe, as thus, *Non eſt recordata finis*, She remembred not her end. So, by this we ſee, Sathan hath no more dangerous deuice to draw men from God, like *Abſalon*, who ſtole away the hearts of the people, when they were going downe to doe homage to. Lam. 1. 9. 1 Sam. 15.

to *Dauid* their King, then by ſtealing from their hearts a remembrance of their end.

13. The *Panther*, as it is written of him, knowing how beaſts flie from him, by reaſon of his vgly head, which frayes them, thruſts only his head in ſome ſecret corner, whileſt they gazing on his good ſpotted hide; nothing ſuſpecting their approaching end, ſodainely breaketh out, and prayeth vp them.

So this foule-headed *Panther* Sathan, perceiuing well how much delight men take in worldly pleaſures, hideth his deformed head; ſetting out his fine coloured skin, that is, the glory and vanity of pleaſant, but dangerous delights, whilſt, in the meane time, they neglecting their enemie, their end; he ſodainly ſeeketh to entrap and deuoure them.

Wherefore men had neede to be prepared and vigilant in this reſpect, that they may bee euer prouided a-

gainſt

gainst his so subtill deceits, and *Remember their end, before it end them*; that is, before it bee said, as vnto *Ahaziah*, *Thou shalt not come downe from the bed, vnto the which thou art gone vp*: And that which is chiefest of all; before the soule by a consumption of sinne pine to death. 2 Reg. 1 4.

14. Blessed Lord, who (were he not carelesse in the superlatiue degree) would not sometimes retire himselfe from this cumbersome world, and remember that, which almost hee cannot forget, *That he must needs die*?

Why did God leaue (saith Saint *Austin*) the last day of our life vnknowne to vs? Was it not because euery day should be prepared of vs? which preparing wee may not neglect, vpon paine and perill of losse for euer. Wherefore let them take heede in time, who passe ouer their dayes *Pharao* like, *Atheist* like: saying: *Who is the Lord*? when hee should haue said, Who is *Pharao*? Aug. Epist. ad Diosc.

euen

Exod. 5. 2. Eccl. 5. 4

euen a miſerable creature.

We haue ſinned, ſay careleſſe men, *and what euill is happened vnto vs?* iniquity lies vnto it ſelfe, and deceiues ſinners. God is not mocked: be they well aſſured that death, like a ſergeant, ſent from aboue vpon an action of debt, at the ſuite of *Nature her ſelfe*, will ſooner or latter attach and areſt them all, and make them anſwer this high contempt, where God himſelfe is a party, at the Court of Heauen.

Let them know, that all muſt yeeld, bee they as ſtrong as *Samſon*, as glorious as *Herod*, as mighty as *Alexander*, this Tyrant *Time* will ſweepe them all away: *Moſes* vpon the mount *Abarim*, *Aaron* vpon the mount *Hor*, *Methuſalath* after ſo many yeeres. The holieſt, the healthieſt, where, or when, wee know not, all muſt downe when death commeth, which death is like the Serpent *Regulus*, no charming can charme him. We daily ſee it, and will not ſticke ſometimes our ſelues to

Deut. 32. 49. Num. 20. 23.

Gen. 5. 27.

ſay

ſay as much. If any happen to mention that Prouerbe, wherein ſome affirme *Hominem eſſe ἐφήμερον*, that man is a continuer for a day, or onely goeth forth to his labour vntill the euening, as the Prophet ſpeaketh, Wee make it a ſpeech of courſe and and cuſtome, *We are all mortall:* tis true, but ſurely this we ſpeake, *Magis vſu, quam ſenſu*, More of cuſtome then feeling: for in very deed wee remember nothing leſſe, as if it were onely ſome arbitrable matter, or diſcourſitiue, *and ſo we bring our yeeres to an end, as it were a tale that is told.*

15. Of all other, we cannot ſufficiently maruaile, that old men, who for any long abode here, haue not, *quod ſperent quidem*, that which they may ſo much as hope for, when as now drouping nature putteth them in minde, that their continuance is not long, when bended back makes them looke downe, whether they will or no, and bids them thinke of their hearſe, or graue: to ſee theſe either addicted to the vnſatiable de-

ſire

ſire of gaine, or giuen vnto the lightieſt behauiour of youth, ſhewes them to bee farre from this religious remembrance of their end. *Si iuuenis luxuriat*, ſaith one, *peccat, ſi ſenex, inſanit. Sophocles*, a Heathen Man, would bluſh for ſhame, to ſee the vnſeemely matches and Marriages of our time, wherein Age & Youth are yoaked together: a thing ſo contrary in nature, ſo vnſeemly in reaſon, as nothing more, and the inexcuſable folly of age, to bee ſo farre from a conſideration of that which is ſeemely, both before God and man. *Tully* could ſay long agoe of ciuill gouernment amongſt men: *Aptiſſima arma ſenum exercitationes virtutum.* Old mens Weapons, what ſhould they elſe be, but exerciſes of vertue? In Chriſtianity more fitter were it a great deale for them to bee at their deuotions, then to doe often as they doe. *Iſaak* thought it time at theſe dayes to commune of bleſſing and of his end: *My ſonne, let me bleſſe thee, I am old, and know not the day*

Cicer. de Senec.

Gen. 27. 2.

day of my departure.

In the ſecond of *Samuel*, and nineteenth *chap. Dauid* maketh offer to an old aged man *Barzillai*; that hee ſhould goe with him, and bee in his Court, at *Ieruſalem*, in effect, to liue delightfully; but *Barzillai* on the other ſide, maketh a contrary requeſt to *Dauid*, that hee might returne to *Gilead*, and die in his owne Countrie, and bee buried in the graues of his Anceſtors: as for any pleaſure that he could take, he ſaid, his time was gone, his ſenſe of taſting was decaied, for ſweet muſick he did not affect, whoſe time of hearing was now paſt: if he could for that little ſpace which remained, do any good exemplarily, it was as much as hee required. In this they doe as much labour in effect and more, that ſit at the ſterne and gouerne, as thoſe that toyle and toſſe otherwiſe. But to moue age, to this conſideration of their departure hence; the very beholding of others, that goe before them, is in all reaſon ſufficient.

2 Sam. 19.33.

It

It is ſaid of *Paulus Simplex*, an holy Man, who tooke his name of his manners, flying the occaſion of enticements offered; trembling in body, but conſtant in minde, by deuotion he grew into a great familiarity with Chriſt, ſo as vpon conſideration of humane frailty, he wholly addicted himſelfe to the actions of pietу, vntill his dying day. Now the old man ſeeing ſo many goe before, euer fixed his eye vpon his end. In like ſort, men well diſpoſed, as they draw neerer and neerer vnto their end; are, or ought to bee more deuout euery day then other, like thoſe who digging in the Mine, are moſt buſie, when they come neere where the treaſure lyeth, and doe as the naturall motion, which is more forceable, as it cometh neerer and neerer to the center.

16. When the third Gouernor ouer fifty, of whom mention is made in the ſecond Booke of Kings, ſaw but his two fellow Captaines ouer fifty, deuoured before him, it went ſo

2 King. 1.13.

ſo neere his heart, that *he went vp, fell downe, and beſought the man of God, that his life might bee precious in his ſight.* How many fifties in late yeeres of mortality and war, haue we ſeene or heard, to haue beene deuoured by death? How many of our fellow Souldiers in this ſpirituall conflict, in which *we all fight*, haue wee ſeene die in the field? How many of our dearest friends haue taken their leaue, and gone before? and yet for all this, there is no comming to make humble ſupplication (I ſay not, to the man of God, but) to God himſelfe, that our liues and deaths may be precious in his ſight, as is, ſaith *Dauid*, *The death of his Saints.* The Publicanes, but hearing the Axe to be laid to the roote of the tree, and that euery tree which did not bring forth good fruit, ſhould bee hewne downe and caſt into the fire, it made them come to *Iohn* the *Baptiſt* with their *Quid faciamus?* O what ſhall wee doe to auoide theſe things? The men of *Niniueh*

Pſal. 116 15.

Luke 3

niueh hearing but once of their imminent end, it wrought such and so great remorse in them, as they all out of hand *fasted, put on sackcloth*, and sorrowed for their sinnes. When we descry things a far off, we do not so well discerne them, whether they are so and so: After the same maner, when we thinke of our end, euen a farre off, we doe not consider what we are; how mortall, but we are forgetfull: as *Nebuchadnezzar*, I saw (said he) a vision, but it is gone.

Ionas 3 8.

Dan.2.5

17 Often hath God knocked at the doore of our hearts, to aduertise vs of our mortality. For, who is there that hath not sometime experience in himselfe, by feeling the infirmity of his declining nature, by auoiding the perils of apparant danger, besides the sundry warnings to this effect, whither he must? and here we may all wonder at the mercy and patience of God, who by these motiues doth admonish vs of our approching end. But yet for all this, how little humbling of our selues

selues is there before him, whose dominion reacheth *vnto the ends of the earth, whose power is aboue all powers, from generation to generation, world without end, who bringeth to the graue, and raiseth vp againe?* 1 Sam. 2.6.

18 What a dangerous course is it, neuer to awake Christ, though the ship leake, and bee often in perill of drowning? neuer to thinke on God, vntill we stand in neede of him? neuer begin to liue, vntill we are ready to dye? neuer to call to minde that *time* of *times*, vntill wee heare the Trumpet sounding? vntill we see the Graues opening, the earth flaming, the Heauens melting, the Iudgement hastening, the Iudge with all his Angels comming in the clouds, to denounce the last doome vpon all flesh, which will be vnto some, *Woe, woe*; when they shall cry vnto the Mountaines to couer them, and for shame of their sins hide themselues, if it were possible, in *hell fire*. If wee haue any feare, this should mooue feare: if any remembrance, this should

1 Thes. 4 16. Ioh. 5. 25. 2 Pet. 3. 70 Mat. 16. 27. Mat 2. 41. Apo. 6. 16.

should cause a carefull remembrance of our end. O consider, saith the Prophet, you that forget God, *lest he take you away, and there be none to deliuer you. Saluation is a matter of great earnest.*

Psal.50. 22.

19. Our Sauiour Christ by those Parables of the *Wise Virgins*, and *watchfull seruants*; what else doth hee teach his Disciples, and vs all, but in so weighty a cause to be carefull indeed: We haue as much neede as any that euer liued vnder the cope of Heauen, considering these sinfull dayes.

Mat.25. 3. Luke 2. 37.

When God said, *The wickednesse of men is great vpon earth*, it was time for *Noah* to prepare for an *Arke to saue himselfe*. When once the *crie of Sodome was ascended to Heauen*, it was time for *Lot* to think of his departure vnto the *Hill Countries*. As in the sicke man, so in this world: After many strong fits when it begins to trifle idlely with euery fancy, we may partly gather by these sickly signes, which way it is drawing, and say,

Gen.6. 5.

Gen.19. 14.

ſay, *God of heauen helpe that world, for it is a weake world indeede.*

20. Theſe be no dayes to liue ſecurely in: but rather time, and high time is it for euery one to amend one, that God may haue mercie vpon vs all. Haue wee not example by them that *ſleepe vntill the Bridegroomes comming*, that euery knocke will not be ſufficient warrant to enter? By him that *wept for a bleſſing*, when it was too late, that euery ſigh will not be ſatisfaction for our ſins? Tis moſt ſure, and wee had neede looke to it in time: *Where the tree falleth, there it lieth.* And as the laſt day (ſaith Saint *Auſtin*) of our life leaueth vs: ſo ſhall the day of Doome finde vs. To let all alone vntill it bee too late, was their folly, who long ſince were drowned in the floud. To caſt onely for wealth and eaſe, was his worldly wiſedome, that made a ſodaine farewell from both: *when that night his ſoule was taken from him*; taken from him, and ſo not yeelded of him. To deferre all

Mat 25. 13.

Gen. 17. 38.

Eccl. 11. 3.

Gen. 7. 21.

vnto

vnto the last push, neuer entring into a *Religious remembrance* of our end is an effect of that ill spirit, called *Sensuall security*, which kinde of Spirit is not cast out, but by Fasting and Prayer.

CHAP. IIII.

How behouefull it is for euery Christian man, soberly to meditate of his end.

IN the whole Tenure of a Christian life, no part more Heauenly, then that wee spend in *Religious Meditation:* for this *Religious Meditation*, no subiect more neerely concerneth the state of man, then often to beate vpon a *remembrance of his end*, wherein consisteth the centre of all his desires, the haruest of all his labours, his sure and most happy repose for euer.

How behouefull then is it for euery one to sequester himselfe somtimes from incumbrances of the world, *Vacare Deo*, to bee at leisure for God, and to call his best thoughts to

to counſell to this buſineſſe of his ſoule: the manifold effects of ſo good a practice will eaſily ſhew and approue as much. For, who is there that with *Ezechias* will not fail to ſet his houſhold, his life, his ſoule and all in order, when once that of the Prophet moues his very heart: *Ezechias, moriere, Ezechias*, now God be mercifull vnto thee, thou art no longer a man of this world, diſpatch to bee gone, thou muſt ſhortly die? O man, ſet thy houſe in order. There is, *Domus conſcientiæ*, a houſe of thy conſcience: *Domus corporis*, a houſe of thy bodie: *Domus familiæ*, a houſe of thy family: *Domus æternitatis*, a houſe of eternitie: All theſe muſt bee ſet in order: The houſe of thy conſcience by good life, wherein thou mayeſt liue quietly according to that, *Reuertere anima in requiem*, turne vnto thy reſt, O my ſoule. The houſe of thy bodie, by keeping it pure, according to that of the Apoſtle, *This is the will of God, euen your holineſſe.* The houſe of thy family, by well gouer-

Eſa. 38. 1

1 Theſ. 4. 3.

ning it, and disposing of these temporall blessings at the last according to this of the Prophet *Esay*, *dispone domui tuæ*, set thy house in order. The house of eternitie, by mercifulnesse vnto the poore, according to that of our Sauiour, *Luke 16.9. Make you friends of the riches of iniquitie, that when you shall want, they receiue you into euerlasting habitations.* Who is there that will not sit downe, and cast ouer his Bils of account, before hee runne too farre in Arrerages, that thinkes throughly he shall (before long be) heare his Masters voice to warne him out of office, *Iam non poteris villicare*, Thou shalt be no longer Steward*

Luk. 16. 2.

2 In a generalitie, how this or the like remembrance causeth a carefull direction of all our life, when any temptation doth come, that of the Wise man doth briefely expresse: *My sonne, remember thy end in whatsoeuer thou shalt take in hand, and thou shalt neuer doe amisse.*

Eccl. 1. 40.

3 This remembrance, if it did sink into the heart, whereas often like a piece

piece of musicke, it soundeth in the eare, then would it worke better effects in the world, then commonly it is wont. If couetous men, who seeme possessed with a spirit of hauing, who like *Moales* and *Ants* are alwayes turning in the earth. If the proud, who like Gyants with contempt disdaine the meaner of the world, who are made of the same mold as well as they are, did deepely consider that of the Heathen, *Mors sceptra ligonibus æquat*, that death equals all, and that one of these dayes they shall become a clod of earth, when the same Death like a straight searcher wil see that they carry away nothing with them, when they must strike sayle, when those loftie lookes shall bee laid full low, and all their glory bee ecclipsed: some good thought to this effect, would make them keepe within compasse, and say with *Naaman* the *Syrian*. *God be mercifull vnto vs in this one thing*, that we thinke not oftner of our end. 2. King. 5. 18.

4 Would any *Ammon* commit

2 Sam. 13.19. that freely in the ſight of God, which he ſhameth to commit in the ſight of the meaneſt of all Gods creatures? 1 Reg. 33.9. Would any *Ahab* oppreſſe & wrong poore *Naboth*, if he did himſelfe remember, he were but a ſoiourner, as were his forefathers, that ſhortly hee muſt become wormes meat: and that after an euill courſe, hee muſt then goe to anſwer for all, when the heart ſhall feele, for wrong offered, many a cold pull, and the ſinne of oppreſſion lye vpon the ſoule as heauy as lead?

Iob 2.3. Some there are (ſaith *Iob*) that remoue the Land-markes, that lead away the Aſſe of the fatherleſſe, that make the poore turne out of their way: many are ſo farre from doing good, as not to harme others, may be accounted a great benefit receiued from them. Doth not the crying ſinne of oppreſſion, like *Abels* blood goe vp to God: ſeeing there is *vox ſanguinis*, a voice of blood, which is *vox iuſtitiæ*, a voice of iuſtice? aſſuredly it doth, it doth.

Is there an *Ite Maledicti*, goe yee cursed, for them which doe not feede the hungry? and shall they goe free that take away the bread of the hungry? Is the punishment so great for them that lodge not the stranger? and is there nothing for them that wrong the fatherlesse and stranger? If those who cloathed not the naked, finde it so hard a doome, what may they feare that take away the cloathing of the naked? Well, there will come a day, when men may wish they had shewed mercy. Mat. 25. 41.

Our Inferiors (saith a godly Father) do so looke for our mercy, as we at time of need would looke for Gods mercy. Our Saviour Christ, to forewarne Reuolters, said: *Remember Lots wife.* So it may bee said to aduise all oppressors, *Remember poore Naboths Vineyard.* *Greg. Naz. de Pauper. Amand.*

5 To call to minde that this world, and the glory thereof so soone passeth away, that we are *here to day and gon to morrow*: If nothing else, yet with men of reasonable capacitie,

this were inough (were it considered) to quench the thirst of Auarice, to hold in the hand of reuenge; in a word, to containe all men within the lists and limits of a Christian and conscionable course: But because this is not considered, therefore so many liue, as though they had no soules to saue. Such is the calamitie of our time: *Non sic erat à Principio*, but it was not so from the beginning: when good men remember another world, considering they were not born for themselues but for the good of others, and *nihil Deo similius quam adiuuare quampluriimos*, that there was nothing which more resembled God, then the doing of good to as many as they could: This they remembring, they departed from the world, first in their desires, then in deed.

Gen. 23. 4. The godly Patriarkes, in purchasing onely, a place to bury in, what doth it else but manifestly shew vnto succeeding posteritie, how mindfull they were of their departure

ture hence? That Song of *Moses*, which the ancient Fathers say, the people of God vsed in forme of a dayly Prayer, to wit, the 90. Psalme, wherein, both mans frailtie is acknowledged; as also this Petition pathetically inferred, Lord, *teach vs to number our dayes*: doth it not shew vnto vs, with what deuotion they dayly entered into a *remembrance of their end*. Psal.90. 12.

Where is that mindfulnesse of *Abraham* so great a Patriarke, who confessed himselfe to be but dust and ashes? Of *Iob*, who dayly waited till his changing should come? Of King *Dauid*, who made no other reckoning of himselfe, but to be only a stranger amongst men? of the Apostle Saint *Peter*, who counted his continuance here but an abode in a Tabernacle, which hee should shortly lay off? Tabernacles were only for men in warfare, and Pilgrims to shew while wee were in these bodies, wee are no other but men ready to remoue. Of the old Christians, who Gen.18. 27. Iob 14. 14. Psal. 39.12. 2 Pet.1 13.

comming to that Article in their Creed, *Credo carnis Resurrectionem*, I beleeue the Resurrection of the Flesh, should adde this speech, *etiam huius carnis*, euen of this, pointing to some naked parts of their armes or hands, or alluding to that of the Apostle, *this mortall.* How farre these were from setting their repose here in earth: Nay, how mindfull they were of their departure hence, wee may hence easily perceiue.

6 Amongst Heathen men, the Emperours, when they were crowned; the Sepulchres of the dead Men were shewed vnto them, and they asked what one should be made for them? thereby putting them in remembrance that they must looke for no other, but themselues shortly to haue the like. The old Saints and Seruants of God, (who liued in a continuall farewell from the world) did like wise Merchants, alwayes thinking of their returne, endeuour to take vp Treasures by Bils of receipt, where they should stay and make

make their abode for euer.

7 *Iacob* was carefull for his iourney to *Haran*, *Iacob* slept, the same night God shewed him a Ladder, the top whereof reached to Heauen, *Iacob*, that is the iourney which thou and all Pilgrims should bee carefull of indeed, there is the great passage to Heauen. Gen. 28.1.

8 The Philosophers, who saw no further then the clouds of humane reason, perceiuing the declining course of humane nature, could say, *The life of wise men, what should it else be, but a continuall Meditation of death*? But the Apostle telleth vs in effect, the life of Christians, what should it else bee, but a meditation withall of a better life after death? and therefore saith, *Set your affections on heauenly things, and not on earthly.* The nature of the earth is cold and dry: so are earthly affections to deuotion and pietie: the earth stands still, and hath the circumference carried about it: so are Gods benefits about earthly-minded men, and they

are not at all moued. The earth doth often keepe downe the hot exhalations which naturally would ascend: so doe earthly affections keep down many good motions, which would make vs often enter into some good remembrance of God: the earth is heauy, and heauy things goe downward: and therefore earthly affections goe that way, to obserue withall what is required of vs in the quality of the earth, which is, to be fruitfull after tilling and manuring: so must wee be after Gods graces, because the ground that receiueth blessings from God, and brings forth Bryers, is subiect to a curse.

9 If any to exercise himselfe continually in this speculatiue remembrance, would keepe a Catalogue to this end, & often recite by name, how many graue Counsellors, how many worthy men of Armes, and Gallants of the world, how many of his neerest familiars he had knowne within this few yeeres to haue flourished with their troups and traines

after

after them, ſaying: (Good Lord) *Hath not the pit ſhut vp her mouth vpon them? Are they not gone as winde that paſſeth, but returneth not againe? Surely* (ſaith *Iob*) *their houſes ſhall know them no more.* Are they not dead and rotten, and they not all goe almoſt, as if they neuer had beene? might hee not hereby call himſelfe to a remembrance of himſelfe? why ſhould men make ſo much account of this world, that is ſo vaine and transitorie?

Againe, what more effectuall meane is there to make vs ſhake off the allurements of this life, as *Paul* did the Viper into the fire, then this or the like religious Meditation of our end? Acts 28. 5.

10 Almighty God would ſhew the Prophet *Ieremy* his will in no other place, then a houſe of clay, the ſtate and condition of the deſpiſers of his Word; to ſignifie, that wee are beſt leſſoned where our fraile eſtate may be beſt conſidered. Ier. 18. 3.

The Prophet *Eſay* muſt not ſay it, Eſay 40.

but

but cry it: To cry, a voice of mouing and mourning: what must hee cry? that all flesh is grasse, and the glory of man is as the flowre of the field. He must not cry that poore men are grasse, or weake men are grasse, or old men are grasse, or some men are grasse, but all men are grasse: And that the glory or chiefe felicitie of the world, is but as the flower of the field.

The wise man could not but wonder, why any should bee puffed vp with Pride, considering what hee was: *quid superbis terra?* O earth (saith he) why art thou proud? As if all our pompe, and our selues too were no better then the ground wee tread vpon: *Formauit Deus hominem de limo terræ*, And God made man of the slime of the earth: not of the fire, or of the ayre, lest hee should bee apt to mount or aspire in his owne conceit, but of the earth which occupieth the lowest place.

Eccl. 10. 12.

Gen. 2. 7

A strange case to see the meannesse of our beginning, and yet to be

be arrogant and exalt our ſelues! to confider vpon how weake a foundation wee ſtand, and to care for nothing leſſe? If we will needs be high-minded, would to God we would ſet our minds on *heauenly things, or things on high.* Col.3.2.

11 For conſideration, neceſſarie it is, to thinke on that, which muſt neceſſarily befall: were it but only for that which ſtands like the Law of the *Medes* and *Perſians*, *Conſtitutum eſt omnibus ſemel mori*, It is enacted, that all muſt once die: this were enough to caſt a cloud ouer all our faireſt delights, But the ſame, *poſt autem iudicium*, there is ſomewhat more behinde, and that is called the time of Iudgement. This once poſſeſſing the heart, there needed not ſo many Penal Lawes to deterre them and their affections (which are often ſo farre out of ſquare) from extreme impietie: amongſt lawes ſome are antiquated as that of diuorce, ſome changed, as that of Circumciſion, ſome diſpenſed withall, as that of the

Sab-

Sabbath: but this, *Statutum est*, that all shall die and come to Iudgement, it is neither antiquated nor changed, nor dispensed withall.

Therefore the remembrance of the foure last things, which the old Writers so often mention: that is, the ioyes of Heauen, the paines of Hell, the day of Death, and the time of Iudgement to come; doe worke in vs foure effects: the first is, a feare of God: the second, a carefulnesse not to offend our Neighbour: the third, a contempt of the world: the fourth, a desire to liue deuoutly for the time to come.

12 The Cocke (saith one fearing the Eagle, and the Hawke) hath one eye fixed on his meat, and the other often directed in the Ayre: so a prouident godly man prouiding before-hand things necessarie hath respect vnto the Eagle, or Christs comming in the aire to iudgement, as also vnto the Hawk, who is death, therefore called *Rapax*, because it suddenly seizeth & preyeth vpon all.

13 A general restraint from euill (saith *Cassianus*, an ancient Writer) is a mindfulnes of Death, which the Egiptians perceiuing, thought a bare resemblance therof all trembling and shaking; brought in at their solemnest feasts, to be a speciall meane to moue the beholders to all sobriety. *Cas. cap. 18.*

14 The *Centurion* in the Gospel, who otherwise was far off from the acknowledging the Sauiour of the world: when he saw the veile rent, the earth moue, the stones cleaue asunder, the heauens mourne in black, and after all, the graues themselues to open, and yeeld vp the dead bodies of the Saints, a spectacle of death; amidst all, was moued to giue this testimony, ***Surely this was the Sonne of God.*** Mat 27. 25.

Seeing then that hence arise so forcible motiues vnto a godly and carefull direction of our wayes, did we but somtimes behold that pale Horse, and him that sits there on, ***whose name is Death***, in our musing dispositions, Apoc 6. 8.

dispositions, it would make vs trample vnder foot many alluring occasions, and cause vs to step back in pursuite of some sinfull vanities, which we follow so fast as we doe.

15. The holy Ghost resembling the state of man, *To the grasse, to a shadow, the smoake, a vapour, a flowre,* things of so small continuance, what else should it intimate vnto vs, but a consideration of our vnconstant and variable estate? The chiefest of of mans glory is resembled to a flowre; and a flowre is a thing of no long continuance, the cold nips it, the heat withers it, the sithe cuts it down; though it seeme neuer so faire, it wil wither of it selfe: the *Grasse*, the *Shadow*, the *Vapour*, the *Smoak*, what else are these, but vanishing things?

Psal. 148 5.
Iob. 7. 7
Iam. 1. 11.
Psal. 102 1.
Iam. 4. 14
1 Pet. 2. 15.

16. The Apostle Saint *Peter* writing vnto the dispersed Iewes, and conuerted Christians; to draw them from carnall desires, vsed this as an argument of effect: *Obsecro vos tanquam Aduenas & Peregrinos.* (i.) *I beseech you as Palgrims & Strangers:*

gers: as if he ſhould haue ſaid, ſeeing you are in this world, but as waifaring men, ſtay not your ſelues vpon carnall deſires, the very bane of your ſoules; abſtaine from them, flie them.

It is the manner of Strangers not to intermeddle with many, much leſſe dangerous attempts; but as wiſe and circumſpect men, to remember they are onely in the way to a further home, of more continuance, where they are to make thir abode.

Againe, the life of Man (ſaith *Iob*) is a warfare; and men in warfare haue euer death before their eyes: wherefor ſaith Saint *Auſtin*: *Nihil aliud in hac vita peregrinationis noſtræ meditemur, niſi quia hic non ſemper erimus, & ibi locum bene viuendo præparabimus, vnde nunquam migrabimus:* Let vs meditate in this life of nothing more then of our pilgrimage, that here we ſhall not alwaies be; preparing our ſelues rather to that place, whence wee ſhall neuer depart, but haue a ſure ſtay for euer. And Saint *Ierome*, *Qui quotidie*

Auguſt. 13. Tract in Ioan.

Hier. ad Paul.

die recordatur se esse moriturum, contemnit præsentia, & ad futura festinat: He that doth remember that die hee must, little regarding things present, euer hasteth toward things to come.

All which the old enemy of man perceiuing to be behouefull for man, seeketh nothing more then to draw him from this frequent Meditation of death, chiefely by the pleasurable allurements of intising vanities.

16. The Hunter, when he seeketh to take the Tygers young one (which is onely one) is said to set vp looking-glasses, where the Tyger should passe along in seeking this young, which shee doth sometimes by straying abroad, lose; finding in the Glasse a resemblance of her selfe, leaues the pursuit, and loseth her young. This olde Hunter, perceiuing mans industry in the conseruation of that which is one, and onely one, his deare Soule; would by many goodly shewes, make vs neglect this religious care, and stay our selues vpon euery friuolous delight, so

ſo long, that we cleane forget where-about we goe, and ſo hazard that, which the Prophet calleth moſt pre-cious, euen the *redemption of our ſoules.* Pſal. 49. 8.

17. But the prouident Chriſtian man, knowing how dangerous it muſt needs bee for the Bird to take delight amidſt the ginnes and ſnares of the Fowler, makes no ſtay vpon theſe inticing euils, ſoares aloft, and taking the wings of contemplation, thinkes of the ioyes of Heauen, the paines of hell, his owne death, and the death of the Sonne of God, for the ſaluation of vs all: with *Daniel* ſtrewes aſhes; and aſhes ſometimes keepe fire, as thoughts of our mor-tality do deuotion: he ſtrewes theſe aſhes, to deſcry the ſteps of death, who ſtealeth along and eateth out the continuance of our dayes: or like a skilfull Pylot, who often ſits at the Sterne, lookes vnto the Stars and Planets, beares off from the ſhelues of many dangerous occaſi-ons, that ſo by the proſperous gale

of

of God his holy Spirit hee may put into the port of euerlasting rest.

kuke 12 38. Mat.24. 23.

18. No Seruants more orderly vse their masters talents, then those who euer feare their Masters sudden returne. No Householder more safe then he, who at euery Watch suspecteth the Theeues entring. When that of the Prophet *Esay* calls vs aside from the World, and tells vs softly, *Moriere*; Man, thou shalt die; it makes vs penitent for the time past, and respectiue for the time to come, causing the feare of God to haue a predominant force in this our naturall, and otherwise weakly constitution.

19. To meditate therefore of our end at our lying downe, which doth resemble the graue, and our rising vp, which may minde vs of a ioyfull resurrection, to make this *remembrance* the key to open in the day, and shut in the night, is a behooueful practice, and we shall soone perceiue it by the manifold effects, which do thence consequently insue.

It

It will make young men more heedfull in their wayes, old men more fearefull of their workes, all men more prouidēt for the time to come.

20. *Isaac* vpon *Sarahs* death went forth to meditate: hauing lost *Sarah*, he met *Rebecca*. Wee sometime lose earthly comfort, but going forth religiously to meditate vpon God his excellency, and our owne frailty; we meet with *Rebecca*, better comfort, that is to say, heauenly. Lord, teach vs to number our daies that we may apply our hearts to Wisedome. Gen. 34. 63.

CHAP. V.

That the state and condition of the life present, may iustly moue vs to this consideration.

AMongst the manifold reasons which may induce vs to this religious remembrance of our end, none more effectuall then a due consideration of our estate present. For what is our life but a *Ionas* Gourd, suddenly sprung vp and by and

and by, withered againe and gone? But a *Iacobs* pilgrimage, the dayes whereof are in number few, and in condition euill?

Gen. 47. 9.

The tempter (ſaith Saint *Ambroſe*) ſhewed the glory of the world in the twinkling of an eye, which ſhall vaniſh too in the twinkling of an eye. What is all our glory, but as the viſions which *Eſdras* ſaw, goodly to looke vpon, and vaniſhed in a moment? Or as *Nebuchadnezzars* Image, that had a head of gold, breſt and armes of ſiluer, and yet one daſh with a ſtone out of the Rocke, brought all to ruine? May it not be ſaid of the goodly pompe, and moſt glorious ſhewes, which we ſo much admire amongſt men, as Chriſt ſaid of the buildings of the Temple: *See you not theſe things? verily, there ſhall not bee left a ſtone vpon a ſtone.* As if little, or no mention at all ſhould be left of all.

Ambr. in Luc.

1 Eſd. 8.

Dan 2. 23.

Are we not compared to certaine ſmall Flyes, that liue neere the Riuer *Hiſpanis*, which in the morning are

Ariſtot. de Nat. An. 3.

are bred, at noon are in their full ſtrength, and at night they make their end and are gone?

Chriſt our Sauiour ſaid of his being heere amongſt Men, yet a little while am I with you. *Dauid* called his life and death a going forth, and a comming in. What are the things of this World? as for popular applauſe, is it not much vnlike Smoak, which the higher it mounteth, the ſooner it vaniſheth away? And for beauty, doe not ſome few fits of a Feuer marre all the faſhion? O the inconſtancy of all wordly glorie, in which there is nothing ſure, no more then is of calme in the Sea, becauſe it is ſtill ſubiect to a ſtorme.

2. All this ſtately and Pageant-like pompe, ſhall vaniſh away and come to nothing, as if it neuer had beene.

He that had come to the tombe of *Alexander* the Great, and there found interred within the compaſſe of ſeuen feet, Him, whom a whole world could not ſuffice, might he not haue iuſtly ſaid, Is here the Mirrour

of

of the world? Is here the flourishing Monarch of his time?

O world, most vnworthy to be affected of vs, where are the riches, that pouerty hath not decayed? where is beauty, that age hath not withered? where is the strength, that sicknesse hath not weakned? where is the pompe, that time hath not ruinated? I say not of men but euen of Cities, nay Empires themselues.

3. We are but Tenants at wil in this clay Farme; the foundation of all the building is a small substance, alwaies kept cold by an entercourse of aire, the piller whereupon the whole frame stayes, is onely the passage of a little breath: the strength some few bones tied together with drie strings, or sinewes: howsoeuer we piece and patch this poore cottage, it will at last fall *In manus Domini*, Into the Lords hands, and we must giue surrender when death shall say, *This or this mans time is come.*

4. First, we mourne for others,

a

a little after, others mourne for vs. Now we ſupply the places, and offices, and heritages of them that were before; and ere long be, others ſhall come afreſh in our roomes, and rule where wee rule, ſway where wee ſway, and poſſeſſe all which we haue ſcratched together with care, kept with feare, and at laſt left with ſorrow.

Whereby wee ſee, that wee came not into this World, to build houſes or purchaſe lands; to ioyne houſe to houſe, but rather by this our ſhort continuance, wee are put in minde to haue *temporalia in vſu, æterna in deſiderio*, Theſe temporal things in vſe, but eternall things in deſire: *To vſe this world, as if we vſed it not, and ſo be gone.* 1 Cor. 7. 31.

5 To this ſhort continuance of life, may bee added the miſeries of the ſame. For all is not life we heere liue, when *Iob* ſaid, *Man that is borne of a woman hath but a ſhort time to liue:* hee by and by ſheweth how this time is annoyed, and is (ſaith he) Iob 14. 1.

full of misery, *Anni humanæ vitæ pauci, ærumnæ multæ:* The yeares of mans life are few, but the griefes thereof (saith one) *are many.* Hereupon by the Grecians, the first day of the life of man, was called, γενέθλιον γένεσις τῶν ἀθλων that is to say, *a beginning of a conflict*: our ingresse and egresse, and progresse too, is with signes of sorrow. S. *Augustine* saith of mans first entrance into the world: *Nondum loquitur, & tamen prophetat:* A tender infant not able to speake; and yet doth by teares prophesie of the sorrows incident, in the life of man. The Males from *Adam* cry *A*, the Females from *Eue E*: all shew signes of sorrow.

6 Come we to our new birth, according to grace: do we not in baptisme take our Prest-money, to fight a battell vnder the banner of Christ our Captaine? And thou needest not (saith Saint *Augustine*) *care to fight against many enemies*: for be thou well assured, many enemies will fight against thee; which combate *Cyprian* declareth

August. de pug. Anim.

declareth after this manner: *If thou, O man, ouercome couetousnesse, couetousnesse being ouercome, some euill affection will assaile thee; if that euill affection be strangled, vaine-glory will allure thee; if vaine-glory bee despised, wrath and desire of reuenge will incense thee; if wrath bee pacified, then pride wil puffe thee vp; if pride be allayed, some other enemy will step in to giue thee a fresh assault:* As if the whole life of man were no other but a continuall hacking and hewing at, and off, these *Hydraes* heads of sinne. Cyprian de Mort.

The last Enemy that shall be destroyed is Death: to shew that vntill death be come and gone, an end of enemies will neuer come. When wee see dayly some goe downe wee perceiue there is no peace to be looked for with this enemy; from our swadling cloathes, to our winding sheet we dye dayly. 1. Cor. 15.

I heard a voice from Heauen, saying: (saith Saint *Iohn*) *Blessed are the Dead which dye in the Lord, they rest from their labours:* as if the Saints Apoc. 14, 13.

neuer reſt, vntill reſt and bleſſednesse, and dying in the Lord meet together.

8 Heere fraile nature is the field, wherein wee muſt be euer toiling: ſinne is the Iebuſite, that will be euer troubling: the World is the Stepmother to Gods children, that will be euer chiding: afflictions are the waters, where our *Gedeon* will trie whether we are fit Souldiers to fight this battaile: the Apoſtle ſaith, *Caſtigat omnem filium* If euery ſonne, then none excepted, no not his owne naturall Sonne.

Iud. 7.4.

9 Wee reade in the eleuenth, ſixteenth, and one and twentieth of the booke of *Numbers*, that the people much murmured in the Wildernes, thinking after their deliuerance out of Egypt, to haue found their ſweetneſſe there; the people were deceiued: God kept that vntill they came into the Land of promiſe.

Num. 11
Num. 16
Num. 21

We muſt not looke for our happines here. God keepeth that vntill we com into the holy land. Here we are euery

euery day gathering Manna: when the long Sabbath comes, then wee ceaſe gathering. *Ioſeph* gaue his Brethren prouiſion for the way, but the full Sacks were kept in ſtore, vntill they came home vnto their fathers houſe. God giues vs here a taſte and aſſay of his goodneſſe, as a good Merchant, willing to haue our cuſtome for greater commodities: but the full Sacks are kept in ſtore, vntill we come vnto his heauenly kingdome. Gen.42.

10 For this life, *Adam*, *In ſudore vultus tui; in the ſweat of thy browes, thou ſhalt eate thy bread.* Nay, *Adam in laboribus comedes cunctis diebus vitæ tuæ. In labor and ſorrow ſhalt thou eate thereof, all the dayes of thy life,* vntill thou returne vnto the earth, out of which thou waſt taken. As if the dayes of men, by reaſon of ſinne, were no other, but the dayes of ſorrow: becauſe euery day hath *ſuam malitiam, his griefe:* and euery night, *ſuum terrorem, his terrour.* So that in this, the ancient ſaying will be veri-

fied: ὁ βιος ὁ βιος, ἀλλὰ σύμφορα, *Humana vita non est vita, sed calamitas, the life of man is rather calamitie then life.* As one tossed with stormes, may rather be said to haue been long tossed, then to haue sailed farre, so may man bee said, rather to haue been long troubled, then to haue liued long.

11 If one haue goods and treasures, he liueth in trauell, and is faine to imprison them vnder locke and bolt, for feare they should fly from him. If hee be destitute and needie, he liueth in griefe, because want is grieuous vnto mans nature. If hee be in high estate, he is either enuied or enuyeth, as if the chiefest felicitie of worldlings were infelicitie; and no other but *Splendida miseria, a very shining misery.* If we wil heare *Augustus*, so great a Potentate, wee shall finde him wishing rather to lead a priuate life, then to enioy the whole Regall Empire of the West. *Cyrus* King of *Persia*, was wont to say, that if men did but know the infinite cares hee

sustained

sustained vnder an Imperiall Crown, hee thought no man would so much as stoope to take it vp.

12 If these, who had the chiefest glory amongst men, found al so wearisome, much more may the Christian Soule resolue, neuer to sing her sweet *Requiem*, vntill shee come to beare a part in that ioyfull Quire of Saints and Angels aboue in Heauen: if shee cannot sing with the Angels, *In earth peace*, she shall one day sing, *Glory be to God on high.*

For the delights of sinne, they goe downe as the Wine (saith *Salomon*) pleasantly at the first, but at the last they bite like a Serpent: *Oblectant sensum, interficiunt spiritum; they delight the sense, but slay the soule.* And are as the Rose when the flowre is gone, there remaines nothing but a pricke. In a word they play vs a very Tragedie, howsoeuer they begin with applause, yet at the shutting vp of all, they will end with horrour.

In the meane time, doe we not see

the Vices themselues reward their followers with sundry griefes and infirmities? And is not their fairest end oftentimes extreme penury? As if God would haue licencious liuers feele the smart of their owne rod.

13 For the World it selfe, doth it not (saith Saint *Iohn*) *passe away, & concupiscentia eius, and the lusts thereof?* Doth it not shew Men a very *Iudas* part, and betray them vnto Satan; saying, Whom I kisse with a feigned signe of loue, *take them, torture them.* Which is enough to make them out of loue with the same world, and with *Lot*, to get them from *Sodome*; or with the Saints, to come out of *Babylon*, the affections of a sinfull life, that they bee not partakers of the punishment to be inflicted vpon the same.

Apo. 18. 4.

14 Now to come a little to the state of those in this world, whose inheritance is aboue: what else doe they finde it, but a maine sea of calamities, where they are tossed with the Billowes of many stormes, and doe

doe feele this passage full of bitternesse? lest they shoulde take too much delight in wallowing and rowling to and fro vpon worldly pleasures, God doth ballest their ship with some affliction.

To see the state of Gods owne friends, there was neuer yet a *Moses*, but had a *Iannes* & a *Iambres* to resist him: neuer was there a good *Ioseph*, but he had in his owne fathers house vnkinde Brethren to enuie him: neuer an *Elias*, but a *Iezabel* to hunt him: neuer a *Paul*, but an *Alexander* to doe him much euill, neuer a Reuerend *Athanasius*, or most learned and painfull Bishop of his time, but bold-spirited Scismatickes wrongfully to maligne him.

Exo. 17. 11. Gen. 37. 11.

1 Reg. 19. 2. 1 Tim. 4. 14.

Socr. Hist. Eccles. lib. 1. Chr. 20

Wherefore, to haue enemies in this world, wee must be content: it was his case, that now sits at the right hand of God in Heauen. To suffer persecution, it is no new accident, *Sic persecuti sunt Prophetas, qui fuerunt ante vos*, saith our Sauiour to his Disciples, the Prophets of

Mat. 5. 12.

old drunke of the ſame Cup, *all ſuffered.*

15 From this annoyance we may come vnto the domeſticall, or home troubles, within our ſelues, euen our fleſh, of which we may ſay, as one ſaid once of a troubleſome neighbour, *Nec poſſum viuere tecum, nec ſine te: neither can I liue with thee, nor without thee*: becauſe *Adam* was diſobedient to God, Nature is diſobedient to *Adam*: *Hagar*, the bond-woman is very diſdainfull towards her Miſtris *Sarah*, to wit, ſin infuſed grace: where the rebellious appetites conſpire againſt the Regiment of reaſon; where our wil, like another *Eue*, is ſtill prouoking vs to reach after the forbidden Fruit; where ſin, like *Tarquinius*, the proud, would Tyrannize & vſurp a perpetuall Dictatorſhip. This ſin is a ſword in the heart, a Serpẽt in the boſome, poiſon in the ſtomacke, and a Thieſe in the houſe: It wounds Nature; it ſtings the Conſcience, it kils Charitie, and ſpoyles vs of the fauour of God, which is greater

Gen. 16. 4.

Rom. 6. 12.

greater then all. When *Abimelech* raigned, downe went *Gedeons* children: so is it with sinne, when that swayeth, down go the fruits of faith.

Againe, for the condition of the world; In pleasing men, wee often incurre a greater losse, by displeasing God: by pleasing God (which is best of all) we oftentimes displease men: but it makes not so much what the standers by thinke, so he like of our race that giues the Garland.

Thus, which way so euer we cast our eyes, we see and finde that of the Wise-man verified: *Great trauell is created for all men, and a heauy yoake for the sonnes of* Adam, *from the day they come out of their Mothers wombe, to the day they returne to the earth, the Mother of all things: from him that sitteth on their glorious Throne, vnto him that is beneath in earth and ashes.* Eccl. 40. 12.

16 This is the estate of all in generall, sinners corrected, Sonnes chastened: nay, the euil themselues much tossed and turmoiled. They that worship the Beast (saith Saint *Iohn*) Apoc. 14. 11

haue

haue no rest day nor night, as they haue not who make an Idol of sensuall pleasure. Looke how many vices, so many furies are wont to haunt the vicious minded man.

The Prophet *Dauid* sayth, *They that runne after a strange God, shall haue much trouble*, as they haue who made their drossie *Mammon* their god: their glorie their god, the world their god, their belly their god, as the Apostle speaketh; for so doe Epicures, whose shrine is their Kitchin, whose Priest is their Cook, whose Altar is their Table, and whose belly is their god: when they haue all done (saith S. *Ierome*) assuredly they finde, *Maiorem pœnam quàm voluptatem*, greater punishment then pleasure; Diseases of body, anxiety of mind.

Psal. 16. 4.

Phil. 3. 19.

Hier. Hom. cont. Iouin.

And thus the estate and condition of life is found troublesome, euen of him to whom *Abraham* sayd, *Tu in vita*, Thou in thy life receiuedst thy ioy: for the Voluptuous in seeking his pleasures; the Ambitious his

Luk. 16. 24.

his glory, the Couetous his gaine; endure in this world a very seruitude and thraldome of life.

17 But the Godly who are Gold, and so must be tried in the Furnace of aduersity, who onely here haue their trials, who are tilled and manured, as the Plough-ground, to be made fruitfull and fertill, and are proued with *Simon* of *Cyrene*, euery one with his Crosse, must be contented to accompany Christ vnto his Kingdome. Mat. 27. 32.

Manifold troubles are incident to all, but in more speciall manner vnto those, who are going from the dirt and mire of *Egypt*, to doe sacrifice to God, who will bring them into a good Land, the remembrance wherof may make them wish with *Dauid*, that they had wings like a *Doue*, *and so flying they might come to rest.* Exod. 8. 25. Psal. 55. 5.

Wherefore, for the transitorie and fleeting delights of this sinfull world: happy are we if we see them, more happy if we shunne them, but most happy of all, when God shall

tak-

take vs cleane from them, when we shall be deliuered from this irksome necessity of sinning, and not grieue the holy Spirit any more.

18 It is some comfort vnto the way-faring man, to commune of his iournies end: ioyfully doth the Bond-man reckon of the yeere of *Iubilee*. This wearisome Pilgrimage of ours, may iustly moue vs, this burdensome bondage may moue vs indeed to enter into a sad remembrance of our end, and pause with that of the Apostle, *hæc meditate*, meditate of these things.

19 *Elias* fledde but a daies iourney before *Iezabel*, and he sayd, *It is enough Lord, take my soule.* The Angell would haue *Tobie* reioice: and *Tobie* replied, *Quale mihi erit gaudium, qui in tenebris sedeo? &c.* What ioy can I haue, that doe here sit in darknesse, and do not behold the light of the Sunne? Those of *Babylon* would haue the *Israelites sing them a Song.* Alas, what Song could they sing, being so sorrowfull

Tob 5. 13.

Psal. 137 4.

Captiues

Captiues as they were? Here wee are flying before many *Iezabels.* Here we sit in darknesse, and see not the true light that doth shine aboue in glory. Here wee are poore Captiues; what reioycing should wee haue in a vale of teares, in so low and marshy a soyle, naturally subiect vnto moisture?

This life is rather a death then a life, as Saint *Austen* in effect sheweth vpon these words of our Sauiour, *They shall passe from death vnto life,* calling this life death, and not come to Iudgement, that is to say, vnto condemnation of iudgement. *August. Tract. in Ioan. 22*

This farre Countrey is full of penury and sorrow, no plentie, no musicke, vntill we returne vnto our Fathers house. While wee are on this side Iordan, we are amidst many tryals: and to say truth, wee may looke for no other. We finde that of S. *Austen* true, *Quid est diu viuere, nisi diu torquere?* What is it to liue long, but to be long troubled? Luk. 15 24.25. *August. de ver. Dom. Serm. 70*

20 We read, that *Noahs* Doue, at the

the first flight from the Arke (well she might mount aloft) fetched many retires, but she could haue no resting place, vntill *Noah* opened the window of the Arke to receiue her in againe: so the poore soule may soare a time, but lifting vp many a sigh and supplication vnto God, who at last doth open the window of his heauenly Arke; and then, but not before, shee hath sure footing, to rest for euer.

Gen. 8. 9

21 Those good men (saith the Apostle Saint *Paul*) of whom sometimes the bad world was vnworthy, wandred vp and downe in sheepes skinnes, in desarts, as men forlorne: shewing euidently, that their glory was not of this World, where they found so sorie a being, and therefore had their hope full of immortalitie, hoping for a reward to come. They sought Gods glory in earth, and for their own glorie they let that alone, till they came to heauen.

Heb. 11. 38.

Now therefore, seeing in this state of life all is so troublesome. Enemies

mies at home, Enemies abroad, perils on euery ſide, *A Chriſtian Meditation* of our departure from the World, and conſequently from all enemies, may tell vs, *All will one day be better.* 2 Cor. 11 26.

22 That we ſhould not thinke of our continuance here, we ſee this life to be onely a Pilgrimage: That wee ſhould not take the way for our Country; or think of ſetting vp our reſt, where our ſtate is ſo cumberſome and vnquiet, as it is: where we haue much Wormewood, but little Honey: more motiues to reade the Lamentations of *Ieremie*, then wee haue to ſing the ſongs of *Salomon*: more taſting of the ſowre Leauen of aduerſitie, then we haue of the ſweet meale of proſperity: God would haue it ſo, that we ſhould looke for another Home, and hope for a better reſt.

If euery creature groane, then much more may Man, the moſt excellent of all creatures, waiting for that adoption of the Sons of God, which Rom. 8 22.

ſhall

ſhall be giuen in the Reſurrection of the Iuſt. If they would be vnburdened, how much more may man deſire to bee freed from the burden of ſinne?

Mic. 2. 10. When the Prophet *Micheas* would raiſe vp the penſiue hearts of the people, in the time of their captiuitie, hee put them in minde of their departure, as thus: *Surgite, hic non habetis requiem*, Ariſe be gone, heere is not your place of reſt. In like maner, to quicken a little our weary ſpirits, amidſt many calamities, the lifting vp of our hearts, by a meditation of our deliuerance from this earthly thraldome, as the priſon of the ſoule, will tell vs of a bleſſed ſtate to come, where we ſhall haue reſt, *which is the end of euery motion, and the perfection of labour and trauell.* Godly men depart this world, as Travellers that come to their owne home; as hungry people that approche to a rich banquet; as poore Creatures to a Gate where there is great Almes.

CHAP.

CHAP. VI.

That a consideration of the life to come, may moouse in vs the same remembrance of our end.

IT is a rule in naturall Philosophy, that to see the stars and Planets, and those superior lights at midday, men must goe downe into some wondrous deepe pit, or Well, cleane from the light of the *Horizon*, where they liue: to behold with the eye of the Soule, the light and ioyes of the life to come, we must be farre remoued from the loue and delights of this inferiour world. The people neuer tasted *Manna*, vntill they came from the *Leauen of Egypt*. Exo. 16. 15.

Our Ancestors, when they saw no other but straw cottages, they neuer minded any farther building: but when once they beheld more seemely Mansions, they began forthwith to dislike that, which before did no way dislike them. Whilest wee set our affections on earthly things, wee seeke

ſeeke for no better, for we looke no higher, but once taking a taſte of heauenly, we beginne to grow out of loue with that, which before was very acceptable vnto vs. And therefore as *Zacheus*, ſo long as he abode in the preaſe, was vpon too low a ground to ſee Chriſt, vntill hee gat him vp into the Fig-tree: ſo while wee are in the roote of too many worldly affaires, wee are too low, and therefore ſhould get vp into the ſweete Fig-tree, or contemplation of heauen, and heauenly things, that there, and thence, wee may ſee the ioy of Iſrael, or excellencie of the life to come: And with the Apoſtle, who after he was rapt into the third heauen, reckoned earthly things but dung.

Luke 19 3.

2. God ſaid vnto *Abraham*, Riſe, and walke about this Land, this is the Countrie that I will giue thee. God ſaies vnto Faith, Ariſe, behold thy Heauenly inheritance, that is, the City where thou ſhalt haue thy bleſſed abode for euer.

Gen.13. 7.

3.Sea-

3. Sea-faring Men, hauing beene long weather-beaten in the surging and dangerous seas, are wont to shout for ioy, when they doe discry their Hauen: Ioyfully may the Christian behold a far off, after the manifold stormes of this World, his heauenly and euerlasting Harborough, the remembrance whereof may mooue vs either to wish with Saint *Paul*, to be dissolued, and bee with Christ, or reply with the Saints in the Apocalips, vnto him that said, I come, *Euen so, come Lord Iesus.* Phil.1. 23.

4 Here we do but sowe in tears, there is the place where wee shall reape in ioy: Here we are members of the Church militant, where is nothing but combating: there shall we be parts of the Church Triumphant, where is no other but reioyeing. Apo.22. 20.

5 The state of the life present, and that to come, is figured by the Tabernacle and Temple of the Old Testament: the *Tabernacle*, for that it was mooueable, may resemble the condition 1 Sam.6. 3.

condition of the life present: the
1 Reg. 2. 3. *Temple*, for that it was fixt and immoueable, the fruition of the life to come. To the framing of the *Tabernacle* came the Iewes onely: but to the building of the *Temple*, with the Inhabitants of *Iewrie*, the men of *Tire* and *Sidon*; to wit, both Iewes and Gentiles, all concurre in this building, wherein is neuer heard the noise of a hammer. *Blessed are they,*
Psal. 84. 5. *O Lord,* (sayth *Dauid*) *that dwell in thy house*, where the Sonne of God in glory, is light vnto their eyes, musique vnto their eares, sweetnesse vnto their taste, and contentment vnto their heart, where, in seeing, they shall know him, in knowing, they shall possesse him, in possessing, they shall loue him, in louing, they
1 Cor. 9. 5. 24. 2 Tim 4 7. shall receiue eternall blessednesse, and blessed eternity, which is the Garland we all run for, the Crowne we all fight for.

All our watching, and fasting, and praying, is like *Iacobs* striuing with
Gen. 32. 29. the Angell, *O bless vs, Lord.*

6. Euery

6. Euery thing doth in nature require a perfection: the heauens which are in continuall motion, the Angels which are aſcending and deſcending, are ſaid not to haue their full perfection; but eſpecially Man in this troubleſome motion, vntill hee come to the accompliſhment of all his hope. If to ſee the ſtate of bleſſedneſſe bee no ſmall ioy, then what will the fruition thereof bee; where faith hath no more place, becauſe we behold that which we beleiued; where hope ceaſeth, becauſe we poſſeſſe that we before hoped?

If the Apoſtle, of whom mention is before made, taken vp into the third Heauen (and is thought to haue ſeen part of this bleſſednes) could not expreſſe the excellencie thereof, being ſo high a ſubiect, the more hee did conſider it, the more he ſeemed to wonder at it; yet thus much hee could ſay: That eye hath not ſeene, eare had not heard, the heart of man could not conceiue the things that God hath prepared for them that loue

1 Cor. 2. 9.

loue him. Reach as far as humane vnderstanding can reach, all is not answerable to the same. *Of things infinite, wee cannot but infinitely consider.*

7. To lift vp your eyes towards those glistering beames of Gods glory, where the sharpest Eagle may be dazeled; to wade into the depth of his excellencie, wherein a Cammell may bee plunged; the short reach of humane reason may rather moue vs to cry with the Apostle, *O altitudo! O the depth of the loue, and bounty, and mercie of God!*

They that come to the main ocean, finde water enough if they come by millions, to take of it, if they bring vessels with them: Be there a multitude, which no tongue can number, God hath crownes for their heads, and palmes for their hands, when they shall follow the Lambe, where-soeuer hee goeth, when they shall rest vpon *Mount Sion*, when they shall sit with him, and raigne with him.

Apo. 7. 9

8. If

8. If you aske ſaith *Lactantius*, why God created the world : it was for no other cauſe, but that Man ſhould be created: if you demand why Man was created, it was becauſe he ſhould worſhip his Creator: if you ask why he ſhould worſhip his creator: it was for no other cauſe, but that he ſhould be rewarded by him. *Lord, what was man, that thou diddeſt ſo reſpect him?* *Lact. lib.6.de Diuin. præm.*

Theſe are the bowels of Gods mercy, who had no other cauſe of his mercie, but his mercy, no other end, but his owne glory, and our good, which is called, πολὺς μισθὸς, *his moſt great and ample reward*, wherein there is no end of his goodneſſe, no number of his mercies, no meaſure of his wiſdome, no depth of his bounty: *So God doth deale like God himſelfe.* The value of which glorie is apparant in this, in that it coſt the precious death of the Sonne of God.

Si tanta in terris moraretur fides, quanta merces expectatur in cœlis: If there were ſo great faith in earth, as *Tertul. de Hab. mulie.*

there is reward looked for in Heauen (ſaith *Tertullian*) mercifull Lord, what loue ſhould we haue to the life to come.

Exod.10 24. 9. *Pharaoh* was content at laſt, that the people ſhould goe to do Sacrifice, but they muſt leaue the Heards of Cattell behinde; No, *Moſes* will not leaue a hoofe in *Egypt*: all our deſires muſt goe with vs, in belieuing that high reward of bleſſednesse, ſo farre aboue all humane deſert, that is, or may be.

De Beneficijs lib.2. 10. *Seneca* writeth, that *Alexander* the Great, giuing a poore Man two Talents, the Man was ſo aſtoniſhed with the greatnes of the gift, as he anſwered the King: Moſt princely Sir, I am not worthy to receiue ſo much: to whom *Alexander* replyed, I do not reſpect, good man, what thou art meet to receiue, but what beſeemes me ſo great a Potentate for to giue. God doth not ſo much regard what wee moſt vnworthy creatures are worthy to receiue, as what becommeth him, the God of all

all mercie and Magnificence to bestow and giue.

Herod promised much, when hee promised halfe his Kingdome, but Christ, when he giues, we finde him giuing a whole Kingdome: *Venite Benedicti Patris mei, accipite regnum.* *Come yee blessed of my Father, receiue the Kingdome:* Nay, *Regnum paratum vobis, The Kingdome prepared for you.* Seeing Christ hath prepared Heauen for vs; for the loue of God, let vs prepare our selues to Heauen.

Mar. 6. 23.

Mat. 25. 34.

Men are sometimes liberall in promising, but more niggardly in performing: with God it is not so. Againe; amongst men the elder, or one onely doth inherit: but with God all Sonnes are Heires, all Heires inherit: and the inheritance too is a heauenly Kingdome, to Raigne, to reioyce for euer.

Rom. 8. 17.

The Meditation of this happy end of man (if man did know his owne happinesse) were enough to make him little respect a thousand worlds: Nay, to say with the Prophet,

Psal. 42. 1. *Like as the Hart desireth the water streames, so is my soule a thirst for God: Oh, when shall I enter these Courts of ioy?*

πολυτελέστατον ἀτάλαμα χρόνου. 11. *Demetrius Phalerius* hearing the Philosophers dispute about the immortality of the Soule, Wretched man that I am (quoth he) who haue so long liued in the perishing delights of this corruptible bodie. We know not what wee lose, when we lose opportunity of seeking, and buying that precious Mat. 13. 44. Pearle, for which the prouident Husbandman should sell all that he hath.

12. When the people, as wee read in the two and thirtieth *Chap.* of the booke of Numbers, were come to their entrance into the Land of Num. 32. 3. Promises, the children of *Reuben* and *Gad*, regarding not the promise so often promised, desired *Moses* that they might stay on the hither side of *Iordan*, because it was a place meete for their droues of Cattell, which they more respected then their

their passage into the holy Land. Are there not some in the World, not farre vnlike these children of *Reuben* and *Gad*, who desire to make their stay here, and would go no further, for that they esteeme the pleasures and profits of a life temporall, more then they doe the incomprehensible ioyes in that life eternall.

Not vnlike those ghests, who being inuited to a great supper, feede so long vpon courser Dishes, that when they come to the Banquet, they haue no appetite; they are so satisfied with earthly things, that when they should come to the best, or desire of heauenly, they haue no desire at all: or as men led captiue into a forraine land from their infancy, doe not onely forget their naturall language, but euen a desire of returning home.

But for the true Israelites, all is wearinesse vntill they come into the Land of rest. Whereas in other things (saith *Cyprian*) we are wont to blame it, yet in the expectation of so great a *Cyprian. de Mort.*

good, wee may commend impatience. Wo is me (ſaith *Dauid*) *that my Pilgrimage is prolonged.* Saint *Auſtin* writes of certaine beaſts, that are ſo patient of thirſt, that ſeeing many puddles, yet they will neuer drinke of any, till they come to a Fountaine that is cleere: ſurely, the faithfull haue this property, they ſtay the ſatisfying of their deſires, till they come to the true Fountaine: here wee are but refreſhed: *Eſurimus dum ſaturemur, Wee ſtill are hungry, vntill we come to be ſatisfied to our deſire.*

13. In things that are ordained vnto an end, the rule and meaſure of all actions is taken from the ſame end, which end is firſt in the intention, and laſt in the execution: *Finis* (ſaith *Ariſtotle*) *mouet agentem, the end euer moues the agent.* Now if bleſſednesse be mans end, then is it the marke we ſhoot at, and the ſcope of all our enterpriſes whatſoeuer. Euery thing is required for bleſſednesse, and only bleſſednesse for it ſelfe.

Ariſt. Met.

Iacobs

Iacobs seuen yeeres seruice *seemed but light*, in regard of *Rachel*, for whom hee serued. The labour and trauell, not of seuen yeeres but of all the yeeres of our life, is nothing in respect of *Rachel*, the fairer, the happier state to come. Gen.29. 28.

14. And this doth answer the prophane Atheist, and meete with the obiection of *Iobs* friends, *What good hath thy righteousnesse brought thee?* Or as some would not blush to say in the time of the Prophet *Malachy*, *What profit is there by serueing God?* Mal.3. 14.

The most happy reward in the life to come, doth strike them all dumbe, his very assistance in the life present may make them amazed. *Doe but trie mee* (saith the Lord) *if I will not powre out a blessing vpon you.*

The Prophet *Dauid* sheweth, that men reioyce when their wine, and corne, and oyle increaseth; but *Lord*, saith he, *lift thou vp the light of thy countenance*: as if there were

greater reioycing in this, then in any other blessings whatsoeuer.

Cyril. de fide ad Reg. 15. This blessing, say the ancient Fathers, is both *viæ* and *patriæ*, that is, of *the way*, and of *the country*. That which God giueth in the way, is spoken of by the same Prophet *Dauid* in the first Psalme, *Hil. de Vni. pat. & fil.* where mentioning the state of him that walketh not in the counsell of the vngodly, he shall bee blessed (saith the Prophet) and how? *Psal. 1. 3.* *Looke whatsoeuer he doth, it shall prosper.* So saith he of the man that feareth God, he shall be blessed, and wherein? For he *Psal. 128.* *shall see his childrens children, and peace vpon Israel.*

16. The worlds manner is the Iewes manner, who were wont to bring the best Wine first: *Ioh. 2. 10.* *Christ he obserues his olde manner, and keepes the best vntill the last.*

It is said of *Isidore*, that being at a banquet, and there beholding a great signe of Gods bounty towards the sonnes of Men, sodainely hee breakes out into abundance of teares:

teares : being demanded the cause; for that (quoth he) I here feede on earthly creatures, that am created to liue with Angels.

17. To conclude, worthily hath *Aristotle* said, there is nothing more beseeming the excellencie of mans nature, then contemplation. God hath set the earth vnder our feet, and therefore it should not be too much esteemed. The world it selfe is of a round figure, but the heart of man is *triangulare*, and so comprehends more then the world. Our bodies walke on earth, but our soules should be in heauen, by our heauenly desires : and we should frame our affections in forme of a sp̃ip; that is close downeward, but open vpward, in a hearty desire of a superior condition: the remembrance whereof is like the message of the Angell *Gabriel*, which brought tidings of great ioy, which may make the faithfull answer with *Ezechias*, and say : *The Word of God is good, let there bee peace*, and that to peace eternall. Esa 38. 9.

The Philosophers tell vs, that aboue the highest sphere, there is nothing subiect to alteration; peace will come, happinesse will come.

In the meane time, (saith Saint *Austin*) Let my minde muse of it, let my tongue mention it, let my heart loue it, and my whole soule neuer cease to hunger and thirst after it. *O Lord God of Hosts, blessed is hee that putteth his trust in thee.*

Aug. Man. vlt cap.

Psal. 84. 13.

CHAP. VII.

That wee need not feare Death, much lesse to meditate thereof.

WHen *Moses* saw his Rod turned into a Serpent, it did at first somewhat affright him, for hee beganne to flee from it: but when GOD commanded him to take hold thereof, he found afterward by many effects, it did him and the people of God much good. At first sight death doth fray our naturall weakneſſe,

Exod 4. 3.

neſſe, and wee beginne to ſhrinke from it : but hauing confidence in God, who hath willed vs not to feare, we finde it a meane to diuide the waters of many tribulations, to make vs a paſſage from the Wilderneſſe of this World, vnto a better, euen the Land of reſt.

2. It is ſtrange wee ſhould make ſo nice of our ſelues, as to count it a death to meditate of Death. Nay, to eſteeme the very remembrance thereof, as *Ahab* did the preſence of the Prophet *Elias*, to bee troubleſome vnto vs : whereas Death is ſo farre from hurting them, who put their truſt in God, as they ſhall rather finde it a gentle guide to bring them home to their owne City, where they would bee, there to remaine and abide for euer.

1 Reg. 18.

A good mans care is (ſaith one,) *Non quam diu, ſed quam bene viuat, non quando, ſed qualiter moriatur: Not how long hee liues, but how well, not when hee dyes, but in what good ſort, how ſoone ſoeuer.*

when

The euill are sorry that time passeth away so fast, the good desire to be where time passeth not at all. The matter was once disputed before *Leo*, by two Philosophers, about dying and rising againe: for him that held, we neede not care for either: this mans opinion, said *Leo*, is the merrier, but surely the other is the truer.

3. That, which we call life, is a kinde of death, because it maketh vs to dye: but that which wee count death, is in the sequel a very birth-day of life, for that indeed makes vs to liue.

There is a death which some call Mortall sinne, and this is the death of the Soule, which death indeede wee should all feare. There is also a moderate feare of the other death, which is profitable to withdraw vs from the allurements of euill. But so to feare it, as if it were the vtter ruine and ouerthrow of all our being, we neede not, wee ought not.

4 When Saint *Paul* spake of an vn-

vnconquerable Faith, which was his ſtay, and the ſtay of all them, whoſe hope was in Chriſt, *Wee* (ſaith hee) *know that if this earthly houſe of our Tabernacle be deſtroyed, we haue a building not made with hands, but giuen of God, eternall in the heauens* : As if hee would tell the Perſecuters of his time, that miſeries for a moment, could not diſmaie them : the periſhing of the outward Man, could not in any wiſe daunt them : no preſent death could diſcourage them : for they knew, their habitation was in heauen, and themſelues incorporated Citizens into that *Ieruſalem*, which is aboue: well they might kill their bodies, but to kill in them the Faith of the Lord Ieſus, all the torments of the world could not. 2 Cor. 5.

5 A Heathen man could ſay, *Degeneres animos timor arguit* : this abiect feare is farre different from a generous off-ſpring. Hee that feares Death, ſaith *Plato*, is either φιλοσωματος, φιλοχρήματος, φιλοτιμος, either a louer *Plat. in Phad.*

a louer of the body, of riches, or at least of honour: without all doubt Philosopher or louer of Wisedome hee is not. But *Salomon* saith, *The Iust man is as a Lyon*, of whom the Naturalist writeth, that he is of such courage, as being fiercely pursued, hee will neuer once alter his gate, though he die for it.

Pro. 28. 1.

With what constancie answered the second of those seuen Brethren, who all yeelded vp manfully themselues to torment, for the maintenance of the Law of God? *Thou, O King, takest these our liues from vs, but the God of Heauen shall raise vs vp in the Resurrection of euerlasting life.* The Philosopher might say, παντων των δεινων φοβερωτατον, that is of things terrible, none more terrible then Death. But it is otherwise with Christians. *Tertullian* told the Persecutors of his time, that their cruelties did but open a doore to Gods distressed people, whereby they might enter the sooner into a state of glory, and therefore death was accepta-

2 Mac. 7. 3.

Arist. Eth. lib. 3.

Ter. in Apo.

ceptable to them.

6 Why ſhould I feare (ſaith the Prophet) in the euill day? As if *Dauid* ſaw no cauſe of dreading Death, howſoeuer Nature may begin to tremble at the mention thereof. *Hilarion* could not but wonder, his Soule ſhould bee ſo loth to depart, after he had ſerued God, and God him ſo many yeeres.

Pſal. 40. 9.

Hier. de vit. Hil.

Conſider death as in it ſelf, and ſo naturally we feare it: conſider death as a meane to bring vs vnto Chriſt, willingly we may embrace it: if we feare death, let vs ſeeke out the cauſe of this feare: are our ſins the cauſe? let vs repent vs of them: is the loue of this world the cauſe? let vs forſake this loue: it is for want of faith? (for ſure we are *perpuſillæ fidei*, but of little faith) Let vs ſay with him, *Wee beleeue, Lord, helpe our vnbeliefe.*

7 When *Iacob* ſaw the Chariots of *Egypt*, and thereby perceiued his ſonne *Ioſeph* was aliue, his fainting ſpirits reuiued, ſaying, *I will goe ſee him, before I dye.* When Faith doth bring

Gen. 25. 48.

bring vs many testimonies that our *Ioseph* liueth, the Christian man may recomfort himselfe in time of distresse and say, *Moriar vt videam*: In the name of God, *to see him, let me dye.* Peraduenture it holds in this, saith S. *Austin*: *Non videbit me homo & viuet*, Man shall not see mee and liue: well to see thee, let mee dye, Lord.

8 Now for these corruptible bodies, they take no damage at all by death. It is no harme to the seed, though it hath for the time a little earth harrowed or raked ouer it, it shall spring againe and flourish, and bring forth fruit in due season: And no hurt is it to these our bodies to be cast into the ground: *Being sowne in weaknesse, they shall rise againe in power; being sowne naturall bodies, they rise againe bodies spirituall, being sowne in dishonour, they rise againe in glory.*

1 Cor. 15 24.

9 The keeping greene of *Noahs* Oliue-tree vnder the Floud, the budding againe of *Aarons* Rod, the deliue-

Num. 17 8.

deliuerance of *Ionas* from the depth of the sea, the voice that calleth, *Come againe ye children of men* : the hope of *Iob*, that hee should see God with no other, but with the selfesame eyes. The prophesie of *Ezechiel* vnto the dry Bones that should come, *Os ad Os*, Bone to Bone, may stirre vp in vs a ioyfull hope, and cheere our pensiue soules against all the feares and terrours of death. But the Resurrection of our Sauiour Christ is the comfort of all comforts, *Vox Christi, vox Christianorum*, The voice of Christ, is by Christ the voice of Christians : Saith Saint *Austin*; *Death, where is thy sting? Hell where is thy victorie?* First, he speaks as a Challenger : *Mors, ero mors tua*, O Death, I will be thy death : then as a Conquerour, *Mors, vbi aculeus*, Death where is thy sting? Which interrogation assumeth an absolute Negation. Now Death, thou hast no sting, or Death, thou art now no death, because I haue a resurrection to life.

Ion. 1. 10. Psal. 90. 3. Iob. 29. 23.

Eze. 37. 7.

Hos. 13 14.

1 Cor. 15.

And

And thus Christ triumphed ouer the strongest Holds of the Enemy, to shew we are deliuered from Hell and Death : and this comfort take we by those diuine Articles of our Creed, which shew his descension, and resurrection. As Christ was the cause efficient, so was hee also a figure of the Resurrection. He rising, we all arise: As one cast into a Riuer, If the head keepe aboue water, the whole body is in safety.

10 Of a more powerfull cause, there is a more powerfull effect. *Epiphanius* sayth, *Adam* was buried in *Calvarie*, where Christ was crucified, where the effect of Christs bloud distilled from his blessed Bodie, might say : *Surge qui dormis*, Arise thou that sleepest. If the sinne of *Adam*, who was a liuing soule, was the cause that death reigned ouer all, much more the Resurrection of Christ, who was a quickning Spirit, shall be of power to raise-vp all that beleeue, to the hope of euerlasting life.

Epiph. lib. 1. Tom. 33.

Wherefore,

Wherefore, what greater ioy, then to be able to know him, as the Apostle speaketh, καὶ τὴν δύναμιν τῆς ἀναστάσεως, *And the power of his Resurrection?* As Christ in dying shewed, that wee should suffer: so in rising from death, he sheweth what wee should hope, to wit, that all the bones in *Golgotha* shall rise, and those *that sleep in the dust of the earth, shall awake.*

Phil. 3. 10.

Dan. 12. Ioan. 11. 2. 43.

Wherefore though Death doe swallow vs vp, as the Whale did *Ionas*, blind vs as the Philistines did *Samson*, seale the Sepulchre vpon vs, as the Iewes did vpon our Lord Iesus, yet wee shall come forth and breake the bands, as the Bird out of the snare: *The snare is broken, and we are deliuered.*

11 They may well feare death (sayth S. *Cyprian*) that haue no faith in Christ: but for those who are members of that Head, who vanquished the power of Hell and Death, *Death is to them aduantage:* and a gentle guide, that brings them home

home to euerlasting rest. Hence is it, that dying, they are said only to fall *a sleepe.* They that sleepe in Iesus, as
1 Thes. 4.13. sayth the Apostle, they lay them downe and take their rest, and God it is that makes them dwell in euerlasting safetie.

We are not wont to feare to fall a sleepe, for sleepe is a refreshing after wearisome labours. The painefull labouring man, after his dayes worke ended, sleepes often more quietly then *Diues* in the marble Palace, on his bed of Iuorie, where he tosseth and tumbleth: he sleepes not quietly, either in life or death: and of such is that verefied, *O mors quam amara*, O death how bitter is thy remembrance? What a sorrowfull day is this to carelesse sinners, when Iustice shall set such a fine vpon their heads, as they are but decaied men for euer? Hauing wearied themselues, saith the Wise-man, in the way of wickednesse, they shall
Wis. 5.8 crie out, *What hath pride profited vs, or the pompe of riches brought vs?*

after

after all our ſtirre, wee are neuer the neere *Non mors malũ, ſed poſt mortem ad pœnas, hoc malum. Death is not euil, but after death to go to puniſhment, that is euill.*

12. Surely, this barren and light Land of worldly delights after all our drudgery yeeldes no other but a crop of Tares, trouble, feare, and vexation of minde, whereas thoſe that haue laboured in the Vineyard, and haue beene often in watching, in faſting often, paſſed many ſleepleſſe nights, and reſtleſs daies, do reſt from their Labours, and fall aſleepe to riſe againe with their Bodies, when the Sunne of righteouſneſſe ſhall appeare in euerlaſting glory. Of theſe the Apoſtle ſaith, *I would not haue you ſorrow, as men without hope, for thoſe that are a ſleepe.* How acceptable therefore may death bee, when in dying we ſleepe, and in ſleeping wee reſt from all the trauels of a toyleſome life, to liue in ioy, to reſt for euer?

1 Theſ 4.13.

13. Againe, whereas death is a tribute,

tribute, wee must all pay homage: *Fiat voluntarium quod futurum est necessarium, & offeramus Deo pro numero, pro debito tenemur reddere, let vs make that voluntary which is necessarie and yeeld it to God as a gift, which wee stand bound to pay as a due debt.* Had we no farther hope then onely to attaine a State temporall, wee might feare indeed, because when we die, all our happinesse shall dye with vs; but when God made Man of the dust of the ground, God *breathed into him the breath of life, and Man was made a liuing Soule*, therefore not a dying Soule.

Christ. Hom. 10 in Mat. 1.

Gen. 2. 7

14. *Cæsar* writeth, that the bare opinion of the *Druides*, (who taught that the Soule had a continuance after the separation from those bodies) made many of their followers hardie in great attempts, and abated in most, the feare of death. *Cyrus* himself could say vnto his Children, when he was ready to dye: *Thinke not (deare Children) that I shall bee no where, or nothing.*

Cæ. lib. 6 de. Bel. Gal.

If

If a bare reposall of a future *Being*, could so much auaile against the feare of death; what doth Faith effect, which doth warrant vs by good euidence? the Testator is dead, the assurance is good in Law, to set vs in peaceable possession of an inheritance to come, so surely confirmed. O happie Christians, that haue so good hope of happinesse! *Thy dead Men shall liue, together with my dead body shall they arise: awake and sing yee that dwell in the dust.* Isa. 26. 19.

15. If *Abraham* the faithfull Patriarch left his owne countrey and Kindred at the commandement of Almighty God, and went into a strange Land, how willingly should we leaue this Countrey, where wee are onely strangers, and goe where we haue our owne home and abode for euer? Gen. 12. 4.

Thus was the resolution of Saint *Ambrose*, who neither loathed life, nor feared to die, because, saith he, we haue a good Lord. This was the faith of *Simeon*, who hauing seen Christ, *Possidon. in vit. August.* Luk. 2. 21.

Christ, prayed *to depart in peace.* This was Saint *Pauls* gaine, when he said, *To die is to mee aduantage,* because this passage was a dissolutiō; and this disolution was to be freed from the prison of the bodie; and this freeing from the body was to bee at liberty with Christ.

Phil. 1. 29.

Seeing therfore that death it selfe, being duly considered, should nothing at all dismay vs, then much lesse may the only meditation thereof. The more we meditate of death, the lesse wee feare it; the lesse wee feare it, the more faith haue wee. *What shall separate vs from the loue of God, that is in Christ? shall tribulation or anguish? shall life or death? Blessed be GOD,* saith Saint *Peter, who hath begotten vs to a liuely hope of the resurrection.*

Rom. 8. 35.

CHAP. VIII.

That the afflictions of minde, which are incident in the life of man, may moue him to a meditation of his end.

S*Alomon*, whom God for wisedome chose to bee as it were the fore-

foreman of a great Enquest to make enquirie of the state of the World, to come forth to speake for all, and his conscience of all; hauing seene and experienced the nature of things vnder the Sun, yeelds vp his verdict of all, as thus: *All is vanity and vexation of minde.* This is in briefe, the condition of all in generall, recorded for posterity, *All is vanity.* Eccl. 2. 11.

2. The rich are discontented in honours, the poore languishing in griefe, the learned full of restlesse labours; for might not the learned Fathers haue well said, as the Lamps of the Temple, *Alijs seruimus, nos consumimus*, wee serue other, and consume our selues? All of what estate soeuer, are subiect vnto troubles, and vexations of minde. As if *Salomon* should haue said, You may looke for no other, *all is vexation.* I will tell you what you shall finde of the world, delight in it as long as you will, *All is vanity.*

3. Small cause had the Israelites to care for their continuance

among the Taske-masters of Egypt: and as small cause haue any to desire to liue in this world; as in a Wilderness amongst many Wolues. We know, Christ our Sauiour hath hath told vs, *That being in the world, wee are not of the world: In; but not, of.*

Ioh. 15. 13.

Here wee may not looke for perfect rest of bodie, or all contentment of minde, and therefore to meditate of deliuerance, may bee some refreshing to the distressed soule, who may poure out her complaints, saying: *Would to God that day might once shine, when I shall see my Redeemer*: When I shall come where is peace, within, and without, when I shall appeare before the presence of God with ioy, and be no more oppressed with griefe, disturbed with desires, molested with thoughts, but liue and rest for euer, *Such is the lot of our estate present, To be borne, to sorrow, to die.*

4. What comfort can a man reape, or what quiet should hee take where want

want is miſerable, plenty is full of perill, which way ſoeuer we caſt our eyes, we finde cauſe of complaint, that wee may well count laughter *error*, ſaying, *Quid inſanis? Why art thou ſo mad?* and ſubſcribe to that of the Prophet, *Lord, thy terrors haue I ſuffered from my youth vpward with a troubled minde. Iuſtus non viuit vt vult, niſi eo peruenerit, vbi mori, falli, offendi omnino non poſſit, The iuſt Man*, ſaith Saint *Auſtin, liues not as hee would, vntill hee come where hee cannot die, bee deceiued, or annoyed at all.*

Eccl. 2. 2

Pſal. 88. 15.

Aug. de Ciuit Dei. lib. 14. cap. 25.

5. Hauing then ſo little cauſe to ioy in this life, where there is ſmall occaſion offered to make vs reioyce, where the minde is ſo inueſted with cares, moleſted with grieſes, vexed with paine, wee may recount with our ſelues the happineſſe of them, who after the ſtormes of this troubleſome Sea, haue caſt Anchor in in their ſafeſt Road.

6. *Noah* had much moleſtation in the old world, he had the waters

ſwelling vnder him, the heauens darke and gloomie ouer him: at laſt the Arke ſtaied vpon the Mountaines of *Ararat*, and then was *Noah* a glad man: *Lot* was grieued amongſt the ſinfull Sodomites, at laſt, God ſent his Angels to take him cleane away. *Elias* mourned for a time, ſate vnder a Iuniper-tree, ſent vp his ſighes to heauen, at laſt came the chariot, and then there was no more *Iezabel* to perſecute him, no more falſe Prophets to band themſelues againſt him. The Saints vnder the Altar may for a time cry, *How long Lord Ieſus!* After a little more ſuffering, their diſgrace ſhall bee turned into glory, their mournfull teares into a gladſome triumph.

Gen. 8. 4.

7. *Why art thou ſo vexed, O my ſoule, and why art thou ſo diſquieted within me? O put thy truſt in God. In the multitude of the ſorrowes* (ſaith the ſame Prophet) *that were in my heart, thy comforts* (*Lord*) *haue refreſhed my ſoule.* Thereby ſhewing, that as

Pſal. 42. 11.

Pſal. 94. 19.

as the world had a multitude of sorrowes to assault his heart, so God hath a multitude of comforts to refresh his heart amidst a Sea of sorrowes. *As our sufferings in Christ doe abound so our consolations also in Christ doe abound too* saith Saint *Paul.* 2 Cor. 1

8. Our Sauiour knowing that his Apostles should haue many and great discomforts in the World, promiseth to send them, after his Ascension vp into heauen, *another Comforter*; for his presence was their comfort for the time beeing, and afterward in their deepest Prisons, they should haue the Holy Ghost their fellow Prisoner, and howsoeuer the World did outwardly annoy them, yet they should inwardly haue a Comforter to make them reioyce in their sufferings, and after all, to reioyce for euer. Iohn 14. 6.

Saint *Chrysostome* vpon that of the Apostle; *Si Deus nobiscum, quis contra nos? If God be on our side, who* Rom. 8. 11.

can bee against vs? yea rather, saith he, *Quis non contra nos? Who is against vs?* nay, Who is not against vs, if God be with vs? But howsoeuer they are against vs, they shall not preuaile, or long trouble vs: God is a rewarder of patience, and death the finisher of paine. *We haue passed*, saith the Prophet, *through fire and water*, not fire onely as the three Children, or water only as the Israelites, but fire and water, all kinde of aduersities, wee haue passed them, and so not stayed in them, but thou hast brought vs to a place of rest: so rest will follow,

9. Now therefore, though the burden be heauy, yet it is a lightsomnesse to remember the way is not long. What saith Christ our Sauiour? *Behold, I come quickly, and my reward is with me.*

Apoc. 22.12.

10. When the Apprentice cals to minde, that his yeeres of couenant will now shortly expire, and that then he shall haue his freedome confirmed, the remembrance hereof maketh

maketh many labourſome Workes ſeeme more light, and leſſe grieuous vnto him.

The poore Traueller in thinking of his Inn, goeth on more cheerefully towards the end of his painefull Iourney. The Bond-man in calling to minde the yeere of *Iubilee*, is wont with more patience, to paſſe through the yeeres of bondage. Now then amidſt the ſundry ſorrowes, incident vnto the ſtate of Man, and our condition here, a meditation of our end, may much mitigate, if not altogether take away, the greateſt ſorrowes of all.

Many are the troubles of the righteous, but the Lord deliuereth them out of all: how many and how great ſoeuer they are, yet an end they ſhall all haue; for the Lord taketh either troubles from them, or taketh them from troubles. Pſal. 34. 19.

Great are their trials, *but ſaluation will one day make amends*, when they ſhall all haue all teares wiped from their eyes, and their reward

bee ſo much the more ioyous, by how much the courſe of their life hath beene grieuous vnto them.

11. Seeing therefore, that on euery ſide we haue ſuch vrgent occaſion to paſſe the dayes of this wearisome Pilgrimage in anxiety and penſiueneſſe of minde, may not we think them thrice bleſſed, who are now landed on the ſhore of perfect ſecurity, and deliuered from burthen of ſo toyleſome a labour, to bee where are no cauſe of teares; and where there is no cauſe of teares, no trouble; for that there is no cauſe of trouble?

May wee not thinke them happy men, who are gone from a ſhadow of life, to true life it ſelfe, from darkneſſe to light, from trouble to reſt, from men to God? May wee not be refreſhed, I ſay, in calling to minde that this battell will one day haue an end, and wee ſhall bee freed from the throwes of all theſe bitter calamities?

Well

Well may we weepe and mourn as *Iob* and *Ieremie* did, in consideration of our birth or entrance into the vale of teares, and often may we muse with gladnesse of the time of our departure from the same. After all sorrowes and those threatning voyces, *A voyce will come from the Throne, when the viall of the seuēth Angel shall bee powred out*, and will now say, *Factum est, Now al is done.* Apoc. 16.17.

Though God doe beginne with *afflixi te, I haue afflicted thee* hee will surely end with *non affligam te amplius, I will afflict thee no more.*

12 Consider wee the state of man from the very beginning of *Adam*, besides his continuall trauell in the earth, the remembrance of his felicitie lost, could not but be irkesome vnto him: he hath but two Sonnes, and one is taken away by vntimely death, *Abel*, in the flower of his age. *Noah* liues long, and what with his sorrows in the world, the comming of the floud, the mocking of his Sonne, we finde his life more bitter

then a hundred deaths: so, to suffer, is not our lot alone.

Gen. 22. 1. 16. First, *God called Abraham, Ad tentationem fidei, to a triall of his faith*: and after, *Ad benedictionem pro fide, to a blessing for his faith*, because thou hast endured by Faith; In blessing, I wil blesse thee saith the Lord.

17.

CHAP. IX.

That the griefes of the body may also mooue vs, to enter into this serious meditation of our end.

Dan. 9. 18. WHen the Prophet *Daniel* saw what was, and in all likelihoode (vnlesse God had set to his helping hand in time) what still should be the estate of the people, while they were in the thraldome of Babilon, hee thought more and more of his and their deliuerance and besought God to looke vpon the desolation of his people, *to shew mercy for his mercyes sake, in ridding them from all.*

When we see and feele what is, and still

ſtill will be the condition of this our Babylon, griefes of body, and afflions of minde: we may in our higheſt deuotion to God, call to minde the time of our diſmiſſion, and our good deliuery from all. Yea, we may conſider that there will com a day, when theſe craſed bodies, ſubiect to ſeuerall infirmities, as the head to Megrims, the Lungs to ſuffocations, the Ioynts to gowtes, the ſtronger parts themſelues to conuulſions, by by ſhrinking in of the ſinewes: there will be a time, when theſe bodies, I ſay, which haue holpen to beare the burthen of the day, ſhall with the happie ſoule *liue together, and reioyce together.* *Orig. periarcho l. 3.*

2. In the meane ſeaſon, wee may remember in all theſe infirmities, that of the Prophet, *The Lord will not faile his people, neither will he forſakee his inheritance.* *Danid* knew it was Gods maner to try his ſeruants, and therefore in his afflictions, hee made this proteſtation of himſelfe, and then, *Though all this come vpon vs,* Pſal. 94 4. Pſal. 124 18.

vs, yet will not we forsake thee.

3. It is our *Isaaks* vse, first to feele vs by tribulation, and then to blesse vs: by these infimities of the body, wee may consider, Gods feeling. Now after wee haue suffered a little, then *take a blessing, my Son.*

Gen. 27. 23.

4. Though the wind blow cold, yet doth it clense the good graine, though the fire burne hot, yet doth it purifie the best Gold. Afflictions, as they are παθήματα, so are they also μαθήματα, both sufferings and instructions. For these afflictions doe often cause an vtter contempt of all worldly pleasure, humblenesse of minde, penitence, and sorrow of heart for sinnes passed, and a more heedfulnesse for the time to come; thus by bodily chastisements, God doth kill his and our enemies, that is, our sins in vs.

By this meanes also, sicknesse is vnto the faithfull, as a Physition, *& quæ contristant, & quæ non contristant, in bonum mutat*, both things that make them sorrowfull, and those

those that doe not, God turneth all to their good, saith S. *Chrysostome.*

Chrys. sup. cap. 50. Gen.

5 In the hundreth and seuen and thirtieth Psalme, the peoples captiuitie is thus mentioned, *Super flumina Babylonis, By the waters of Babylon, wee sate downe and wept*; In the Verse following: *As for our Harpes, we hanged them vp vpon the trees that are there nigh. Wee sate downe*, a token of their humility, *and wept*, a signe of sorrow and penitencie, *as for our Harpes, wee hanged them vp*, which shewed they were now very farre from mirth and melodie. But here we meet with a question worth the asking; If sin and transgression were the cause that *Adam* had sorrow in the fruit of the earth, and *Eue* sorrow in the fruit of the wombe; nay that death was inflicted as a punishment vpon them and theirs, how is it that the punishment of sinne by Christ now taken away, both sorrow, and death still remaine? I will shew you, saith S. *Austin*, against the Pelagians, how this holdeth. *First, these*

Psa. 137. 1. 2.

Aug. de Remis. Peccat. cont. Pelag.

these were punishments for sinners, but now they are Exercitia fidelium, Exercises of beleeuers, and so were they in effect in all ages.

6 All the life of *Salomon* was full of prosperitie, and therfore we find that *Salomon* did much forget God: but the whole life of *Dauid* had much aduersitie, and therefore wee see by his Penitentiall Psalmes, and others, that *Dauid* did much remember God.

7 These chastisements of the bodie in particular, as they are in the consequent, meanes oftentimes of our good (for the worser part of man, saith S. *Ierome*, is sometimes punished, which is the body, that the better part of man, to wit, the soule in the day of Iudgement may be saued) so are they in the cause, effects of Gods loue. For, though he be at sometimes a chastening Father, yet a Father: though a launching Physicion, yet a Physicion, and therefore one that loues, and that cures. Wee need no more, but

Hieron. con. Iouin.

lay

lay open our griefes, and let him alone with the saluing, who sees chastisements sometimes are as necessary for the soule, as medicines for the body, who knowes better then our selues, how best to doe vs good.

8 Wherefore though affliction be hard of digestion to the naturall man, though the potion be sharpe, yet it is his, whose intent is to procure health, *Quos amo, castigo, Whom I loue I chastise*, saith Christ vnto his, whose loue in chastening wee may not refuse. S. *Chrysostome* could say *Magna tentatio non tentari. A great temptation is it, not to be tempted at all.* Apoc. 3. 19.

9 *Iob* was a righteous man, by the testimony of him, whose testimony was most true. *What sayest thou to my seruant Iob, an vpright and iust man, one that feared God?* The next newes we heare of him, *Iob* is afflicted in body, from the crowne of the head to the sole of the foot. Iob. 1. 8.

You haue heard (saith Saint *Iames*) of the patience of *Iob*, *and what end God made with him.* The holy Iam. 5. 11.

holy man was tempted, to teach vs what we ſhould doe, when wee are tryed.

10 S. *Ierome* hauing read the life and death of *Hilarion*, who after hee had liued religiouſly, dyed moſt Chriſtianly, folding vp the booke, ſaid, well; *Hilarion* ſhalbe the Champion, whom I will follow. If S. *Ierome* could ſay, *Hilarion* ſhould bee the Champion, whom I will follow; if chaſte men may ſay, *Ioſeph* ſhall be the Champion whom wee will follow, then may afflicted men ſay for true patience, *Iob* ſhal be the Champion whom we will follow.

Tob. 2. 10. *Toby*, after the deed of mercie in burying the dead, was accepted of God: the next tidings wee heare of *Toby* is the holy man *Toby* is ſtriken blind, and leſt *Toby* might ſurmiſe he was out of the fauour of God, a reaſon is added in another Chapter, as ſome read, *Quia acceptus eras Deo, Becauſe thou wert accepted with God, thou waſt tryed.*

11 To ſuffer ſome chaſtiſements, we

we may bee content, for respecting our sinnes, God by these afflictions doth lay but a soft hand vpon vs. *Hester* sayd: *Peccauimus contra Dominum, ideo punit nos, We haue sinned against the Lord, therfore a punishment is come vpon vs:* so these bodily infirmities wee may impute them to our sinnes. So saith *Daniel* in his Prayer, We haue sinned against thee, and are made a reproch to all that are round about vs.

Hest. 4.

Dan. 9. 20.

It was an ancient Fathers prayer, *Domine hic vre, hic seca, vt in posterum sanes, Lord, here seare and cut mee, that thou mayest heale mee for the time to come*: Better to suffer here, then hereafter. *Non respicias* (saith *Chrysostome*) *quod via est aspera, sed quo ducit:* Respect not so much that the way is painefull, as that the end thereof is pleasant.

Chrysost. Hom. 7. Ep. ad Heb.

12 When Saint *Iohn* asked the Angell what they were that appeared in long white Garments, with Palmes in their hands: the Angell answered. *These are those*

Apoc: 7. 14. *those that came out of many tribulations in the world.* To shew, that after the stormes of a troublesome life, they beare Palmes, and weare crownes in token of euerlasting triumph.

13 There is a threefold consideration, that may mooue in vs matter of Meditation to this effect. The first, *Quid fuimus, What we once were.* The second, *Quid sumus, What wee new are:* The third, *Quid erimus, What after a short space wee shall bee.* What wee once were, is shewed by that of *Esdras, O Adam* (saith hee) *what hast thou done?* When *Adam* fell, we all fell. If the estate of man had beene without sinne, mans estate had beene as the Angels in heauen, saith S. *Austen, sine morte media, immortalitatem consequentia, it had attained immortality without passing by death.*

1. Esd. 7.

Aug. de Ciuit. Dei. lib. 21. c. 21.

Salomon in his princely seat was cloathed in great royaltie, and yet *Salomon in all his princely royaltie, was not cloathed like the Lillies of the field.*

But

But neither *Salomon* in all his royaltie, nor the Lillies of the field were euer so cloathed, as was *Adam* before hee lost the cloathing of innocencie. O happy *Adam*, if *Adam* had considered so much!

14 Wherefore as the people in the time of the Prophet *Agge*, beholding the forme of the Temple, how farre inferiour it was vnto the former glory thereof, might well sorrow when they saw the one, and remembred the other. In like manner, when we call to mind the estate of innocency, wherein God made all things for man, and man for himselfe (in that wonderfull excellency) placed him in Paradise, a garden of all delights, subiect neither to griefe of body, nor vexation of mind, we cannot but with some sorrow for sinne, wherewith we should euer be at vtter defiance, remembring our losse by sinne, bethinke our selues of that former felicity, and in the first place, *Quid fuimus*, what wee once were.

15 For

15 For the ſecond conſideration, *Quid ſumus*, what we now are, euen ſoiourners in this vale of teares, exiles from our native home, where troubles come like *Iobs* meſſengers, no ſooner one hath told his tale, but another ſteps in, to ſay as much, where men are beſet with croſſes and calamities round about, the feeling whereof may moue vs to break forth into that deſire of the Apoſtle, *Who ſhall deliuer vs from theſe bodies of death.*

Rom. 7. 24.

16 *Cato* the wiſe, an Heathen man, could tell his Schollers, that if it were offered him to be young againe, he would in no caſe accept of ſuch an offer: ſo wearisome counted hee the condition of his eſtate preſent.

17 For that future ſtate *Quid erimus*, What wee ſhall bee, when theſe droſſie bodies ſhall be changed, and made like vnto the glorious Body of the Sonne of God, of which bodies God in mercy ſayth, as ſometimes he ſaid vnto *Abraham*, for

Phil. 3. 21.

for *Ismael*, I will blesse him also: so of these bodies in their resurrection, though as *Ismael* they are not so free borne as *Isaak* the Soule, yet shall they haue a blessing too.

18 A Christian remembrance hereof, doth make vs desire with a longing perfection elsewhere, *Hope* (sayth *Salomon*) *that is deferred, doth afflict the mind.* Pro. 13. 12.

In the meane season, considering that *Nihil iucundum, nisi in iucundo illo loco*. Nothing is indeed ioyfull, but in that place of ioy: It may make vs the more cheerefull to passe ouer the greatest griefes of body, and afflictions of mind whatsoeuer, which afflictions in this life, are testimonies of Gods loue, but in the life to come signes of his iustice.

19 It is the wont of fathers to hold a hard hand ouer their owne children, when they suffer the children of Bond-men to go loosely as they list: God that keepes an inheritance for his, after his rodde in correcting, *hee hath a staffe of stay and comfort,* Psal. 23.

comfort, and an inheritance in the end, which makes amends for all.

Wherefore, wee may reckon these trials as Harbingers, to warne vs beforehand of death comming, as testimonies of Gods care ouer vs, as medicines to cure our diseases, which medicines, at the first they do make vs sicke, but a little after wee are the better for them. In a word, these chastisements are as Schoolemasters towards our end, to teach vs this lesson of *Learning to Dye.*

Hier. de Consol. in aduers.

If God (sayth S. *Ierome*) *had promised vs all peace and quiet, both in this world, and in the world to come, then our troubles here might amaze vs, and make vs doubt of our future rest: but finding by proofe, the manifold tribulations of this life present, wee may expect with comfort the promise of the time to come.*

20 If a Heathen man could say, when he saw a suddaine shipwracke of all his worldly wealth, all lost in a moment, Well, Fortune, I see thy intent, thou wouldest haue me be

be a Philosopher: how much more may the Christian man say, after the many and manifold afflictions, in mind and body: Well, I see that God would haue mee euen to become *religious*, and to enter into a meditation of the life that is freed of all: for departing this world vnto God, *wee cease to grieue, we cease to sorrow, we cease to sinne.*

CHAP. X.

How much it concerneth euery one in time of health, to prepare himselfe for the day of dissolution.

SEeing that our good or bad estate in the Life to come, depends much vpon the qualitie or condition of the life present: for, *where the Tree falleth there it lyeth,* and our passage in order is from the life of grace to the life of glory: that see but little, that perceiue not how greatly it concerneth euerie Christian in time of best health, while yet he hath day before him, to set forward in a prouident course: that so in

Eccles. 11. 3.

in the coole of the Euening, hee may arriue at the port of euerlasting rest, *To be alwayes fearefull, alwayes watchfull, alwayes heedfull.*

Salomon tels vs, the Ant by instinct of nature, remembers it will not be alwayes summer: *Ieremie* tels vs, the Crane and the Storke thinke of another season to come: we may go to schoole to these silly creatures.

If we remember *Dauids* blessed man, hee is resembled vnto a tree that brings foorth fruit *In tempore suo.* The fruit which the careless sinner bringeth foorth, is often *in tempore non suo*, while he presumes to strike in with God in his last extremities. It is far better to enter in while the gate is open, then to knocke in vaine when the gate is shut, to seeke the Lord when hee may be found, then to be found of him vnprouided, when wee would not be sought. The Ship should be mended in the Hauen, not in the tempestuous sea. The breach would be repaired in time of peace, and not in

in hot skirmishes of warre. In time, a care would be had of our estate for a time to come.

2. *The dayes of man are but short, his time vncertaine, that little moment we haue, to prouide for a state of all continuance, & to gaine eternity in; it runne ouer before we are aware: Gods mercy in giuing vs time and grace, passeth along as a pleasant Riuer: if we stop the course thereof, by our continuance in sinne, it will arise high and turne into Iustice, beare downe by force, and ouerthrow our surest repose in the world.*

3. That which once, and neuer but once, is done; should bee aduisedly begun, carefully prosecuted, and most seriously laboured with al industry vnto the end: wee sleepe with our cause, and we rise with our cause, as Saint *Austin* speaketh.

4. It is the counsell of the holy Ghost: *Do good while yee haue time.* The place of making atonement with our aduersarie is *while wee are in the way*: if there be no preparing oyle in our Lamps, there will bee no

Gal. 6. 10.

Mat. 5. 52.

entring with the Bridegroome: if no running, no crowning. For a sure rule it is with God, *Doe well, and haue well.* Liue the life of the Righteous, and dye the death of the righteous.

Lact. lib 6. 5. If any aske (saith *Lactantius*) whether death be good or euill, my answer is, Looke vnto the condition of thy life precedent, which if it bee passed ouer in vertue: *O well is thee, and happy thou shalt be:* if otherwise, the case is altered, *Mors peccatorum pessima, the death of sinners is worst of all:* For why? they passe ouer their dayes, saith *Iob*, in great iollity, and sodainely fall into a sea of miseries.

Psal. 128 2.

Iob 21. 13.

Because wee know not the day, wee should watch euery day; because we know not the houre, wee should watch euery houre. Wee see, that in matters of waight, foresight and deliberation is wont to bring them better to passe. *Those that run for a corruptible crowne,* saith the Apostle, *abstaine from all things:* then we for

1 Cor. 9. 25.

for an vncorruptible crowne, ought to doe as much. The husbandman will take his ſeaſon, the Souldier will watch his fitteſt time to aſſault the enemie, euery one will caſt the beſt way to compaſſe the buſineſſe he hath in hand: and ſhall the Chriſtian man be altogether careleſſe and negligent in preparing himſelfe for his departure? God forbid. Should he not turne to God, but when the fauour of God is turned from him? ſhould hee put off a matter of ſo great weight, as his conuerſion is, vntill the laſt extremities? It is no ſafe courſe ſo to doe: when the infirmities of bodie in the Patient, and griefes of minde make him vnfit for ſo needfull a charge as hee hath, at theſe times to diſpoſe of things. When by reaſon of paine hee is neither, for the moſt part, willing, nor able to order aright his conuerſion to God; then and not before, to thinke of the welfare of his ſoule. Is this well? No certainly, It is the Wiſe-mans wiſe councell:

Ante languorem, adhibe medicinā ante iudicium, interroga teipsum: Before thy languishing griefe, consult of the medicine: before iudgement, examine thyselfe. Abigal shewed her selfe a prouident woman who went before hand and pacified *Dauids* wrath, and so preuented imminent dangers.

Psal. 33. 6. 6. The Prophet *Dauid* expressing the prouident care and carefull prouidence of an holy man, saith, *Orabit ad te in tempore opportuno: Hee shall pray vnto thee in a time conuenient*, or remember thee, O Lord, in a time when thou maist be found.

The carelesse seruant that said in his heart, The Master doth deferre his comming, the Master of that seruant shal come in a time he thinketh not, and giue him his portion, where shall bee weeping and gnashing of teeth: for if they are happy, whom hee shall finde so doing, then what are they whom hee shall finde not so dooing, Happie are those seruants who attend his

his returne, these are those that sometimes looke forth, sit as *Abraham* at the entrance of the Tents: these are those who haue their loynes girt, their Lampes burning, oyle ready: these are those that waite with the Wise virgins for the Bridegroomes returne: these are those whom their Lord shall finde *sic facientes*, *so doing*, and therefore make them rulers ouer much, *Take them by the hands, and bring them to the participation of euerlasting ioy.*

7. To conclude, these are those who are euer ready (saith *Beda*) whether the great Lord knocke or come: *Pulsat, cum per ægritudines ostendit mortem vicinam; venit, cum iudicium apparet: He knocketh, when by sicknesses hee sheweth death is neere; he comes, when he appeares to pronounce iudgement.* O that men would with carefulnesse prepare themselues in time, while they are their own men! they shall one day finde the benefit of this carefulnesse. *Venerab. Bed. in Luc.*

8. To him that passeth thorow

darke places, one light carried before him, will doe more good, then many that are brought after. For him that vndertaketh a long iourney, aduice before hand will ſtand him in ſtead.

For this ſpirituall voyage, the vowe of the Prophet ſhould be the vowe and reſolution of euery partilar man, by the aſſiſtance of Gods grace. *Dixi, Cuſtodiam vias meas*, I *ſaid, I will take heed vnto my wayes.*

A religious preparation in time would do men more good then they are aware: happie are they that ſeeke the Lord while he may be found: for there will come a *Non noui vos, I know you not*, for them that come to buy, when the market is done.

9. Chriſt wept for the men of *Ieruſalem*, which would not weepe for themſelues: and all was, becauſe they knew not the things that did belong vnto their peace, *in die ſuo, in that day of their:.*

Luk. 19. 41.

Antiochus, after his many iniuries

ries offered vnto the people of the Iewes, and vnto the Temple of God it selfe, taking sacrilegiously from thence the ornaments apppointed for Gods seruice, when the Lord called him to answer the cause at his owne consistorie, he could then wish hee had neuer medled with with sacred goods; only consecrated *adpios vsus*, to the Church, to godly vses. 1Mac. 6.12,13.

When *Pharaoh* saw the Sea ready to swallow him, he could then no doubt bee sorry that euer hee had wronged poore Innocents, and oppressed Gods owne portion. When sleepe is gone from their eyes, when rather extremitie of griefe then true sorrow doth rake out a little sick repentance from the most carelesse: when rest is departed from their tossed beds, then many may wish that they had vsed lesse oppression, that they had fasted often with the Apostle *Paul*, prayed with *Daniel*, wept with *Mary Magdalen*, liued in meane estate, and so haue feared God, rather then to haue enioyed 2 Cor. 11.17. Dan.9. 21. Luk.7. 38.

the pleasures of sinne for a season, which they finde to be full of bitternesse at the last. *These things should be considered in time, and now is the time.*

Pro. 1. 28. 10. *They shall seeke mee* (saith *Wisdome*, speaking of negligent sinners-) *but they shall not finde mee*, and why? because they seeke when it is too late. The foolish Virgins may Mat. 25. 11. 12. call Lord, Lord: but when the Bridegroome is past, and that milde countenance of Christ turned away, the wofull plight of these Virgins shall be such, as it were enough to breake their hearts with sorrow, if it were possible for their hearts to breake.

Are not the pleasures of sin deare pleasures? Had wee not neede then in a case of such importance, to stand euermore ready by a serious preparation for our end: *To hold vs fast in* Eccl. 6. *the feare of God, and to waxe old therein*, as *Syrach* counselleth vs?

11. Moreouer, this our continuance here is certaine, in vncertainty, therfore

fore ſaith one, *Nobis certam ſolicitudinem imponat incerta conditio: Let our vncertaine condition, put into vs a certaine carefulnes of our eſtate to come.* If in any thing, that care of the Prophet is to be remẽbred, who would *not ſuffer his eyes to ſleepe, nor his eyeliddes to ſlumber*: it would ſurely in this of all other bee remembred.

Euſ Emiſ Homi ad Mona.

Who would paſſe a day in ſinfull ſecurity? Who would lay him downe in that ſtate of life, wherein hee would bee loth to bee gone and leaue this Tabernacle? Doe not many meete with death, and are they not often ſurpiſed at places of greateſt triumph, where men are wont to thinke of nothing leſſe? now merry, and in ſhort time mourned for? a Bone in the meate, a huske in the cup, the laying baite of an enemy, hath made many a ſtout Champion, after manifeſt perils eſcaped in the middeſt of the hatefull enemies, to yeelde by ſo weake a meanes, whether they would or no. *Iſaak* the Patriarke,

Aaron the Priest, *Dauid* the Prophet, *Iosias* the young Prince, *Israel* the people, by little and little all weare away: *Be the day neuer so long, at last comes the Euenning.*

12. Many good friends oftentimes in the world, shake hands at parting, and wee see their next meeting is at heauen. Wherefore when wee keepe our solemne assemblies, wee had neede keepe them religiously minded: for we know not whether wee shall euer keepe them any more. When wee make our humble repentance to GOD, wee had neede doe it sincerly indeede, it may bee our last.

Eccl. 3. 6 There is a time to seeke (saith the Wiseman:) here is the time of seeking, life is here wonne or lost, heere prouide, and be safe for euer. And because the time is short, let them that vse this world (saith the Apostle) *bee as though they vsed it not*: This is the sure way, though narrow, this is the right gate though

st sight,

ſtraight, and it leadeth vnto life.

Sathan hee is buſie, becauſe his time is ſhort, and therefore his wrath is the fiercer: At firſt hee aſſaulted the Church by violence, but now by deceit. *The woman was deceiued* (ſaith the Apoſtle) deceiued, and ſo not ouercome, whereby wee may learne, that our relapſes into ſinne, come not ſo much from our enemies force, as from our negligence. But we remembring the continuance of time, ſhould vſe all diligence, and haue the greater care to preuent the ſubtle ſerpent. Wee know not whether we ſhall haue ſo fit a time of repentance euer heereafter.

1 Tim. 2. 14.

It is ſaid of certaine Hawks in colder Countries, that they are moſt earneſt and eager to take their prey, when the day light there, is of leaſt continuance. Let vs not care ſo much what ſhall bee after vs in the world, but let vs care what will become of vs when wee are departed hence, in

in the world to come. *Heare good counsell* (saith Saint *Austin*) *Doe that before death, which may doe thee good, when thou art dead.*

Aug. in Enchirid. ad Laur. de Dulcit. Quest.

13. The Church doth pray (and that in most Christian manner too) that the faithfull may be deliuered from suddaine or vnprouided death. And surely great cause hath the sober Christian man to desire rather leisurely to yeeld himselfe to God, if it shall so stand with his good pleasure, then to bee taken in a moment from the society of men. To haue a good departure out of the world, may be a good mans prayer, and to close vp the course of life with a terrible dissolution, is that faire Christian end we may all beg at the hands of God.

Notwithstanding, when the minde is well prepared, and euery day resigned to his will, who knoweth better then our selues, how best to bring vs to his Kingdome; though the Christian end his daies by a more short riddance from these bodilie infirmities,

infirmities, the ſuddainneſſe, with Gods helpe, is no preiudice vnto his future good, that liues euer prepared for the day of his departure, and they are not ouertaken with death, how ſuddenly ſoeuer they are gone that daily mind the time of their diſſolution.

14 We may remember that if we reſpect our eſtate, and condition of life, we are all at one, and at the ſelfe ſame ſtay. *Conſidera* (ſaith S. *Bernard*) *non qualis ſis, ſed qualis fueris. Conſider not ſo much what thou art, as what thou ſhalt be.* What is become of all *Adams poſteritie*, for theſe many hundred yeeres paſſed? excepting a remnant, are they not all gone? muſt not the remnant follow after? *Ber. de conſid. ad Eug. lib. 3.*

15 *Moſes* mentioning the age of thoſe who liued before the flood (when as yet the dayes of man were of more continuance then they are) ſaith, *All the dayes of* Seth *were nine hundred and twelue yeeres, and he died. All the dayes of* Ierd *were nine hundred ſixtie and two yeeres, and he dyed.* Gen. 5. 8 20. 27.

All

All the dayes of Methusaleth, *were nine hundreth sixtie and nine yeres, and he dyed*, that same, *& mortuus est, and he dyed*, will ere long be the clause appliable to vs all. In the meane season we read the Epitaphs of others, and follow the Funerals of some deare friends: we see many, as *those on whom the tower of Siloa fell*, gone in a moment, they are warnings sufficient (if warnings will serue) to make vs liue prepared for our end.

Luke 13.4.

16 Carelesse men (saith one) are not vnlike dissolute seruitors in Princes Courts, who hauing their allowance of lights, spend them out in riot, and so at last are faine to goe to bed darkling: prouident Christians haue a foresight to think of the time to come, consider this transitorie estate will haue an end, and therefore prepare for another world, where they may haue a stay or perpetuitie of rest.

17 Now then to be euer in a readines for the giuing vp our account to God, to liue prepared for the day

of

of death, the vncertainty of life, the waightines of the charge may iustly mooue vs all to be carefull indeede. How much therefore it concerneth vs in time of health to prouide for another world, euery one doth see, wee haue not two soules, that wee may hazzard one. Luke 16. 3.

In the 23. of *Leuiticus*, God tels his people of a day and a way of reconciliation or atonement: he that humbleth not himselfe that day, it should goe euill with him: whence they might perceiue, how that it should goe well with them, that did that day humble themselues. This life is the day of reconciliation: if we now humble our selues, it shall by the grace of God goe well with vs. In the twelfth of *Exodus*, God willed his people, vpon their passage out of *Ægypt*, *to haue their loines girt, their staues in their hands, their shoes on their feet*, that there might be no let when the time of their deliuery should come: wee know not how soone God will send vs from this Leuit. 23.27.

this Egypt : Iesus Christ graunt wee may keepe our Passeouers with soules prepared to be gone.

Who so feareth the Lord (saith the Wiseman) *it shall goe well with him at the last, and hee shall find fauour in the day of his death.*

CHAP. XI.

The manner of preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.

THE meane then to die the death of the righteous, is first to liue the life of the righteous.

The meane to sit with *Abraham*, is here to walke with *Abraham*; for God hath appointed a vertuous life to goe in order before the great reward of eternal life, not as the cause, *but as the consequent of our blessed righteousnesse in Christ our Sauiour.*

2 What remaineth, but to frame the premises, as wee would find the conclusion; To sowe as we would one day reape? for those that will lie

lie soft, must make their bed thereafter, and to liue the life wee hope to liue, is in sinceritie here to liue religiously. *Si non in hac vita, non post hanc vitam; If wee prouide not in this life, there is no prouiding after this life.* *Aug. de cur. ger. pro morte.*

3 The olde Christians made the world to read in their liues, what they did beleeue in their hearts, and gaue occasion to Heathen men to say, *This is a good God, whose seruants are so good.* Heathen men see and heare of the great deuotion of the olde Christians: they in effect thus reason: Surely these men are of God, these without doubt looke for a world to come. The labours, the learnings of the auncient Fathers, their sinceritie amongst men, their deuotion to God, it was the wonder of the world. The seruants of *Ahaziah* tell their Master of the man that met him in the way, his attire, his words, &c. *Ahaziah* saith it was *Elias* the Thesbite. Therefore then this good and holy conuersation of life after the example of good men, *Just. Mart.*

what

what better ſtate for a Chriſtian man to ſtand in, euer prepared for his end?

1. Sam. 12. 3. 4 Was not that a memorable proteſtation of *Samuel*, when before his death, in the preſence of all the people, he declared as thus, his integritie of life? *Behold, here I am, beare record of me before the Lord and his Anointed.* As if hee ſhould haue ſaid, Giue me my *Quietus eſt at parting. Whoſe Oxe haue I taken? to whom haue I done wrong?* The peoples reply in effect was, Now God bee with thee, good *Samuel*, to whom thou art going, thou haſt indeede done vs no wrong. *And ſo with mournefull hearts they gaue him this good teſtimonie at parting.*

Acts 20. 26. 27. 5 That of S. *Paul*, when he tooke his farewell of the men of *Epheſus*, who wept abundantly for the words he ſpake, being chiefly ſorrie they ſhould ſee is face no more, *I take you to record this day, I am pure from the blood of all men, I haue coueted no mans ſiluer or gold.* After ſo good a life,

life, was not this a good farewell? That of *Simeon* a iust man, one that feared God, and waited for the consolation of Israel, was it not a godly course, to embrace Christ, and *pray to depart in peace*? Luke 2.19.

6 O good life (saith an ancient Father) what a ioy art thou in time of distresse! It made the same Father neither ashamed to liue any longer, because he had liued honestly, nor afraid to die, because he had a good Lord. Sweet is the felicitie of that man, whose workes are iust, whose desires are innocent. *Poss. de Amb.*

7 *Plutarch* writeth of *Pericles*, that hee neuer caused man to weare sorrowfull attire, hee was so harmelesse. And of *Lysander*, that he was more honoured after his death, then euer he had beene in his life, he was so vertuous. *Plutar. in vita Peri. Plut. in vit. Lysand.*

But the Wiseman speaking of the seruants of God, who passed through the darkenes of this world with lampes in their liues, which both light themselues and others:

The

Eccles. 44.14. *The righteous* (saith hee) *are had in perpetuall remembrance, their bodies are buried in peace, but their name liueth for euermore.*

For such is the power of vertue, as it makes men not only honoured when they are aliue, but also when they are dead, and it is wont to take good men out of their graues, and cause them to liue in the mention of long posteritie, hauing their names registred & inrolled with the Saints of heauen, and their fame Canonized in the booke of life.

These stood euermore vpon their departure, hauing that heauenly treasure of a good conscience, peace and tranquillitie of mind: When the euill are tossed, saith the Prophet Esa. 57. 20. *Esay, as the raging waues of the Sea,* their name perisheth, saith the Wiseman, *as if they neuer had beene.*

8 Thus the Innocent life, like the watchfull seruant, openeth the dore gladly, when his master knocketh, but the retchlesse seeketh corners, being ashamed to be seene: nay, saith one,

one, *Pudet videre eum quem contempsisse meminit: He is ashamed to see him whom he remembers hee hath contemned:* the one is quit by a ioyfull proclamation, the other found guiltie at the barre of his owne conscience.

He that will say with the Apostle, *Mors mihi lucrum, Death is to me advantage:* must liue with the Apostle, πάσῃ συνειδήσει ἀγαθῇ, *Omni bona conscientia, with al good conscience.* I reade of one who a little before his departure from the world, spake these words to them about him, *My friends, I now find it true indeed, hee that leaueth all to follow Christ, shall haue in this world* Centuplum, *a hundred fold: I haue, I haue, I haue that* Centuplum, *peace of Conscience with me at parting.* Thus much in generall of preparing our selues for the time of our dissolution. Phil. 1.

To come neerer home, the applying of himselfe to *Faith*, *Hope*, and *Charitie*, is that Christian estate wherein the seruant of God once settled neede not to feare *to speake*

speake with his enemies at the gate.

Psal. 127. 5. Faith is the staffe, whereupon we stay both in life and death, which Faith tels vs, that God through Christ is become propitious vnto vs. *By Faith we are blessed*, saith S. *Paul*, in the third to the *Galathians*, 9. By Faith *we reioyce in tribulation*, in the fift to the *Romans*: By Faith *we haue accesse vnto God* in the thirde to the *Ephesians*. This is the *shield whereby wee quench the fierie darts of Sathan*. This is the meane whereby we resist his power.

Gal. 3. 9

Rom. 5. 2. Ephes. 3. 12. Ephes. 6 16.

10 *Nahash* the *Ammonite*, would make peace with the men of *Iabesh Gilead*, but vpon condition, that *hee might thrust out their right eyes*. This old Ammonite our enemie, would offer peace to Gods Children, but it is vpon condition, for hee would haue their right eyes, or that blessed Faith that holdes the soule-sauing loue of Christ crucified, put out: but wil the true Gileadites yeeld to such a condition? No, not for ten thousand worlds of riches.

1. Sam 12. 2, 3, 4

11 Haue

11 Haue we any thing to doe at the throne of God in heauen? there wee haue but two pleas, the one of Innocencie, the other of Mercie. Because we cannot plead the plea of Innocencie, Faith bids vs boldly plead the plea of Mercie, and tels vs the Iudge is reconciled. Rom. 5. 1.

What shall separate vs being once confirmed in the faith, from the loue of God in Christ Iesus? *Shal powers, or principalities? things present, or things to come?* No; neither life nor death. Rom. 8. 8.

12 What manner of Faith Christ commendeth in the Gospel, we read by that of *Mary Magdalen*, who after sorrowing and weeping for her sinnes, Christ tels her, *Thy faith hath made thee whole*: as if he should haue said, *Mary*, this weeping, this repenting faith, is faith indeede. Luke 7. 50. When he had seene the religious dutie of the Samaritan, that came back to giue God praise, and fell downe at Christs feet, hee saith vnto him also, *Thy faith hath made thee whole:* Luke 17. 17.

as

as if he ſhould haue ſaid, This humble faith, this religious faith, is a ſauing faith: *Goe in peace.* The blind man cryed, *Sonne of Dauid, haue mercie vpon mee*, and being reproued, would not leaue *mercy*, vntill he obtained *mercie*, Chriſt ſaid to him, as to the former, *Thy faith hath made thee whole:* as if he ſhould haue ſaid, this praying faith of thine is a good faith, *Receiue thy ſight.* What made many old Saints *to endure bonds and imprſonment, to be ſtoned, to be hewen aſunder?* It was Faith (ſaith the Apoſtle.) This was no palſie-faith, but firme and conſtant vnto the ende, that comforts the languiſhing mind, and ſaies, If we liue, we liue vnto the Lord, yea, *Whether we liue or die, wee are the Lords.*

Luke 18.42.

Heb. 11. 37.

Rom. 14. 8.

13 To this *Faith* is adioyned *Hope*, which is called by the holy Ghoſt, the Anker of the Soule. The Anker lyeth deepe, and is not ſeene, and yet is the ſtay of all. So hope reacheth far, it is of things vnſeene, and yet holds all ſure amiddeſt the ſurging

surging waues of a boisterous World: This *Hope maketh not ashamed, abideth with patience, reioyceth in afflictions:* and is as Saint *Austin* calleth it, the *very life of life.* For why? it bids *vs go comfortably to the Throne of grace,* and not to refuse the changing of these mortall bodies: *That we may receiue them in a better resurrection.*

Rom.5. 5.

Ro.13. 15. Heb.4. 16. 1 Thes. 4 16.

14. In the third place, *Charity,* the vnseparable companion of faith, may bee considered. God in the Creation did separate light from darknesse: we may not in the state of Iustification ioyne the works of darknesse, as enuying, strife, and contentions, with the light of faith, which are weaued together as was the coate of Christ, and therefore are not diuisible.

Rom.13 15.

15. In the second Booke of Kings and the tenth Chapter: when *Iehonadab* came towards *Iehu,* as if he had some earnest intent to bee his follower: *Iehu said, is thy heart vpright with mine? Hee answered, It is:*

2 Reg. 10.15.

Then quoth Iehu, giue mee thy hand. Our noble *Iehu*, whom God hath set vp to pull downe the power of darknesse, sayes to all that professe his Name: Is your faith vpright to me? then giue mee the operation of your hands.

16. The children of GOD, as they shall differ from the children of this world hereafter, so must they differ from them here by good workes, which doe manifest themselues by Christian charity. Christ sayth vnto his, as the Lord of the Vineyard said vnto them in the market place, *Quid statis otiosi, Why stand yee idle?* Faith is like *Rachel* mourning for her children, lamenting the defect of good workes: and Faith saies as *Sara*, Giue mee fruit or I die. *Moses* saith, that euery tree brought forth fruit according to his kinde; Faith is a good tree, it should therefore bring forth fruit according to his kinde. Our Sauiour Christ saith to his Disciples, *By this shall all men know you, whose you are in*

Mat. 2. 18.

Gen. 1. 12.

Ioh. 13. 35.

in that you loue one another. If we haue loue, saith Saint *Austin*, wee haue God, for God is loue: loue was the way whereby God came to vs, and loue is the way whereby we goe to God. *Aug de spirit. & anima.*

If this loue of GOD decay, the loue of thy neighbour will soone come to nothing. *Dauid* puts these together, when hee saith, *The foolish said in his heart, There is no God:* he by and by addes, *They are corrupt, and become abominable.* Psal.14. 1,2.

17. *Cain* offered bad offerings, which was a token that the loue of God waxed cold in *Cain*, it was not long after, that he laid violent hands on *Abel*, which shewed that he had lost withall, the loue of his neighbour. *But O Cain* (saith Saint *Ierome*) *what doest thou? What cause hast thou of this cruell hatred, and desire of shedding innocent bloud? Quid commeruit frater? Quam vim intulit? What hath thy brother deserued? What violence hath hee offered? Hath thy solitarie* Gen.4. v.5,8. *Hiero. de cons. in aduers.*

brother displeased thee, because he pleased God? thou know'st not what a losse thou shalt haue in the misse of so good a companion. But enuy and venemous malice, where it once entreth, how doth it blinde the vnderstanding, nourish and incense vncharitable minds to commit most foule and vnchristian attempts? Shall wee lende enuie our will? shortly will it become our Lord.

If yee will, here how *Lamech* that was an euill man, speakes. *If Cain were auenged seuen fold, I will bee auenged seuenty times seuen-fold.* Here is nothing but a minde set vpon reuenge. But if you will here how *Dauid* the man of God speakes, *Is there any of the house of Saule, that I may shew mercy vnto them?* He speakes of loue and kindnesse towards his very enemies, and so spake *Ioseph* when he forgaue his brethren. *Because* (saith he) *I my self am vnder the hand of God.*

Gen. 4. 24.

Gen. 49.

18. All that wee can or doe forgiue our enemies, are παραπτώματα, offences, or some small trespasses, but those which GOD forgiueth, are

are ὀφειλήματα, debts of great importance: wee releaſe ſome few pence; he talents, and thoſe ten thouſand too. Mat. 21. 25. Mat. 6. 12. Luk. 18. 28, 29, 30.

19. *Thraſibulus* a Heathen man, to renew amity loſt among men, made a Law ἀμνηστίας, of forgetfulneſſe of all wrongs and iniuries that had beene offered: it is not a law of *Thraſibulus*, but of Chriſt Ieſus *Forgiue, and it ſhall be forgiuen you.*

20. What hath heauen more glorious, then the vnion of the Trinity? what hath the earth more heauenly, then conſent and vnity? When one Riuer runneth towards the Ocean, it is a good courſe, and goes as it ſhould; but when it meeteth with another Riuer, then they make a current indeed. When the loue of God doth carry vs along, wee goe well, but when this meeteth with the loue of our neighbour, then we ſet forward with a maine ſtreame into a ſea of all bleſſednes.

21. A ſpeciall meane to increaſe this double loue in the hearts of all

Beleeuers, is a frequent participation of the holy and blessed Eucharist, which is called of some *Ephodion*, that is to say, a most necessary prouision for our spirituall voiage (of this I shall speake more at large in another place) *O blessed mysterie*, which amongst other high and heauenly effects, is a meane to strengthen vs in this great iourney, and comfort vs towards the end of the iourney.

22. Thus setting our selues in order, we may accept of the time whēsoeuer it shall please God, that brought vs into the world, to take vs from this our continuance in the same. The condition of life, wherein we may stand prepared, requires our Christian practice, the happines of this condition, we shall finde, *when we come vnto the state of all happinesse.*

CHAP. XII.

How the Christian man should demeane himself, when sicknes beginneth to grow vpon him.

THE first and principall thing religiously to bee remembred

bred in the beginning of sicknesse, is, that the Soule doe call her selfe to a serious account of sins passed, of the euill committed, and the good omitted: remembring that of the Prophet; *Dixi, quod confitebor aduersum me iniustitiam meam, I said I will confesse against my selfe, my owne vnrighteousnesse.* Psal. 32 9. Therefore, by an ancient decree in former time, the sick was enioyned, before sending for the Physition, to make first a contrite confession, and humble acknowledgement of his sins; as if our sins were (as they often are) the cause of our sicknesses: and surely, this decree was very respectiuely had in vse. Wee will open our griefes and sores to the Physition of the body, and when wee humble our selues vnder the hand of God, we open our sinnes to the Physition of our soules, who can best apply the best Medicine, *Thy mercies, O Christ Iesus.* *In decreuise.*

2. Our Sauiour hauing restored to health, and cured the man that lay by the Poole side, and, had beene Ioh. 5. 23.

ſicke ſo many yeeres, he giueth him abſolution, who is the ſole abſoluer, for all is in mercy: *Behold, thou art made whole*: That was for the time paſt: next hee addeth a caution, as a *Memorandum* for the time to
Ioh 5. 14. come: *Sinne no more, leſt a worſe thing come vnto thee. Made whole*, therefore ſometimes a diſeaſed creature: *made whole*: therfore not of thy ſelfe whole; *made whole*, therefore now a ſound man: *Sin no more, leaſt a worſe thing come vnto thee.* Hee that afflicted thee for a time, could haue held thee longer: Hee that touched thee in part, could haue ſtricken thee in whole. Hee that laid this vpon thy body, hath power to lay a greater rod vpon thee, in body and Soule: *Sinne no more.*

So by this we ſee, that bodily ſicknesſes may moue vs to cry out
Pſal. 25. 6. with the Pſalmiſt, *Peccata iuuentutis ne memineris, Domine. Lord, remember not the ſinns and offences of our youth*: and to ſay with the ſame Prophet, *Ab occultis munda nos, O clenſe thou*

thou vs from our secret sinnes.

3. When sicknesse beginneth sharply to touch vs, wee are carefull (as I said) in seeking, and sending to procure the health of the bodie, as *Asa* sought to the Physitions to heale his disease, when he should haue rather sent to the Prophet, to haue giuen him some spirituall receipt for his sicke soule. The woman in the Gospell, spent all that euer shee had vpon the Physitions, and in the end shee was neuer the better, but once comming to Christ, shee came where shee might haue cure, and had indeede. 2 Chr. 16.12.

4. When the Physitian hath done, then wee can bee content the Diuine should beginne: as if some few words of ghostly counsell were enough, when we see there is but one way with vs. No, no, the first and chiefest care in all extremities should be a penitent imploring of the helpe of God, who in this case doth oftentimes cure both body and Soule,

and lengthen the dayes of sorrowful suppliants, as hee did the dayes of *Ezechias.*

For recouery first therefore, take a good quantity of repentance, two handfuls of faith in the passion of Christ, put both together, with a purpose by helpe of God, for to walke vpon it in holinesse of life, and apply this as a good receipt for thy sickly Soule, which hath taken a dangerous surfet in sinne.

5. The lump of dried figs, (meanes ordained by God for the bodies health) haue also their conuenient vse. The Physitians we honour, but it is for necessities sake, that vnnecessary manner of taking physick, which maketh health sicke; away with it a Gods name. The Physick of the Soule hath the best cordials for the penitent Patient.

Esa. 38. 2

That of the people in the booke of Numbers may bee remembred, who being stung with the Serpents in the wildernesse, had no better mean of succour, then the looking

Numb. 28.

looking vp to the Serpent, which *Moses* caused to be set vp, as a meane ordained by GOD, for the procuring of their health. Wee haue no further refuge in time of neede, then the lifting vp of the eyes of our soule to behold *CHRIST crucified.*

6. The people cried vnto *Moses* and *Aaron*, but there was no helpe, vntill God in mercie appointed this miraculous meane. No reliefe could bee found in the Lawe for the distressed soule, vntill God in his wonderfull loue raised vp a *mighty saluation* in the state of grace. The Serpent was lifted vp on high, that all might behold him: so was the Sonne of God, that all beleeuers might receiue sauing health from him, and by him. In the curing of those who were stung by the Serpent, it was *vide & viue. looke and liue*, for Christs curing, it is, *crede & viue: beleeue and liue.* Numb. 21.9. Ioh.3.

7. This blessed meane in times of greatest extremity doth adde no small

ſmall comfort to the afflicted. And thus the principall care, when ſicknesse beginn eth, being an humble acknowledgement of our ſinnes, which may moue vs to ſay, as *Ioſephs* brethren : *Therefore is this trouble come vpon vs.* A harty confeſſion of them al, an humble deſire with bended hearts & knees for remiſſion thereof, by him who is the hope of the deſtreſſed, the ioy of the afflicted, the curer of the ſicke, and the reſurrection of the dead, a willing minde to bee deliuered from the hands of ſinne, may make vs cry with the Prophet *Dauid*, *I am ſo faſt in priſon, that I cannot get out.* And laſt of all, a ioyfull lifting vp of the heart to the Throne of grace, may make vs willingly renounce the world; and reſigne ouer our ſelues vnto his diuine pleaſure, to whoſe appointment we ought with patience meekely to ſubmit our ſelues. Firſt, God ſent *Ionas* to warne *Niniuie*, and ſeeing the repentance of the people, then comes a meſſage of mercy, theſe tryalls

Gen. 42. 21.

alls are as forewarners.

8 We ſee we are in his hand who alone hath power ouer all fleſh: when we are in want, we then know the benefit of plentie, when wee are in bondage, wee then beſt perceiue the good of freedome, when we are in ſickneſſe, wee moſt thankefully acknowledge the bleſſing of health (if we haue any thankefulneſſe) and may eaſily gather how God by lingring ſickneſſe, doth in mercie ſtay till wee make vs ready. If it ſhall pleaſe him to adiourne the time of this our Pilgrimage, wee ought to offer a determinate purpoſe, as a ſacrifice vpon the Altar of our hearts, to bleſſe him who hath euer bleſſed vs, to ſerue him truely all the dayes of our life. And thus hauing our truſt in Chriſt crucified, wee make this reſolution: *If we liue, wee ſhall doe well; if we die, we ſhall doe better.*

CHAP.

CHAP. XIII.

How the sicke should dispose of worldly goods and possessions.

HIS sinnes being by the sicke person confessed, his Soule religiously commended vnto God, his desire either to liue or die, giuen ouer to the diuine disposing prouidence: To settle an orderly disposing of those temporall blessings which God hath here lent vnto his seruants (as oares and sailes to bring passengers to their long Hauen) is very conuenient for euery Christian in the time of health, and nothing ominous as some haue timerously doubted. Experience doth shew, that wisemen haue afterward liued long, done full well, and serued God many yeeres in the world: wherefore, it is a laudable custome for men whilest they are themselues, to make their last Will and Testament in time, lest dying intestate, great troubles; or, strifes and

and ſuites in law doe ariſe, about their eſtates being dead: for this cauſe *Eſay* willed *Ezechiah to ſet his houſe in order*. Now, there is a foure-fold houſe to be ordered by vs; Firſt, the houſe of euery ones Conſcience, wherein they may take their repoſe, Secondly, the houſe of the Bodie, which is to bee adorned with holineſſe; for holineſſe becommeth this houſe. Thirdly, the houſe of our Family, which is wiſely to be diſpoſed. Fourthly, the houſe of Eternitie, which of all other is carefully to be thought vpon.

A great temptation in ſicknes is, the loue of the World, and worldly things: for that moſt affecteth a man towards his death, which hee moſt loued in his life, as riches, lands, wife, children. To prouide a remedie againſt this, it is needfull for a man to haue his laſt Will and Teſtament ready in his extremities, that ſo he be not troubled about the ordring of his worldly goods, when he ſhould be ordering his Soule.

This

Thus the Testator hauing commended his soule to his Creator, and his Redeemer, & his bodie to Christian burial, we see that disposing of blessings temporall, maketh vs not to die the more quickly, but the more quietly, and therefore it was put in practise by *Abraham*, when he gaue the principall part of his goods vnto *Isaac* his sonne, and vnto others; *Abraham* gaue gifts of Legacies: this did *Dauid*, *Tobie*, and *Ezechias* for the quiet of succeeding posterity, they disposed of earthly possessions, going to possesse heauenly.

Gen. 25 26. 1. King. 1. 25. Tob. 4. 20. Esay. 38. 1.

2 He must not expect the last extremities of sickenesse, to dispose of things transitorie. In this disposing, to be aduised by them, whose skill and knowledge is approued, doth much further the well ordering of the same. We shew our thankefulnes vnto God, and charitie to men, when wee become beneficiall vnto others, remembring whose saying it was: *It is a blessed thing to giue of all other to pious vses.*

Act. 20

3 In

3 In which giuing, the maintenance of Churches, Colledges, Schooles, Hospitals, and such like godly vses should (where abilitie is answerable) be chiefly remembred: for by these deedes of mercie, wee doe not onely our selues acknowledge Gods goodnesse, but make many others, (when we are long since dead and gone) blesse him in the participation of the same.

4 Mercifull men (saith the Wiseman) haue honoured God by this meanes: and how? *The Lord hath gotten great glory by them.* To giue vnto the poore in time of sickenesse is good, but more acceptable were it to doe it daily, and in the time of best health. Eccles. 44.2,15.

This giuing, is the ship that will neuer strike against the rocke, but bring our merchandise home in safetie. This giuing is the most gainefull interest. When the mercifull shall receiue a thousand for one, and find in another world the reward of lending vnto God: that

that is to ſay, of giuing vnto the poore: for hee is their ſuretie, they ſhall not haue loſſes by him.

In hording vp our riches, (ſaith *Gregorie*) wee loſe them, but in diſperſing them abroad, we moſt ſurely keepe them. To diſperſe them when we can hold them no longer, is not ſo good, though commendable: in this kind, with *Iob* not to eate our morſels alone, but to giue our bread vnto the hungry, nay, to take from our own plenty, to giue vnto Chriſts little ones, is commendable indeed. *Bleſſed is hee* (ſaith *Dauid*) *that conſidereth the poore and needy. The Lord ſhall viſite him when hee lieth ſicke vpon his bedde.* A cup of cold water ſhall not one day want a reward, not ſimply as a reward, but as a reward in his name, by whom all things are acceptable.

Pſa. 41. 1.

5 Where is become the large liberalitie of old Benefactours towards the poore members of Chriſt? is not all ſcarce ſufficient to maintaine our exceſſes? The pride of the

the world in attire, and the maintenance thereof in lauiſhing, the needleſſe ſuperfluitie in dyet, hath eaten vp Hoſpitalitie and mercie towards many hungry ſoules, and cauſeth that wee haue little to leaue at our departure, for the good of others. Neuer more at the table, but neuer leſſe at the doore, neuer more ſumptuous in cloathing our ſelues, neuer leſſe reſpectiue of others. Nature is content with few things; all will not ſerue exceſſe.

To be liberall in good vſes, and ſparing in vnneceſſary expences is commendable, and ſo in orderly manner to diſpoſe of theſe temporall benefits at the laſt, is rightly to leaue that which induſtry hath gathered, and frugalitie ſaued.

In the diſpoſing of earthly poſſeſſions, none ought to alienate auncient inheritances. GOD would that the right Heires ſhould take place, and ſucceede in order. Numb. 27. 11.

Proui-

Prouided euermore, that debts ought first of all to bee payed, and with *Zacheus* wee ought to make a conscience, *in making restitution if ought hath beene taken from any man by forged cauilation.*

Then wee are to proceede to bequeath our temporalities; in the bequeathing, naturall affections may not be extinguished, the next in kindred disinherited, the custome of place and Ancestrie, from the fathers to the children, and the childrens children violated: fathers are but Gardians for their time: and therefore to make spoile, is an iniury offered to posteritie: Old friends would bee remembred by some tokens of loue in some small Legacie.

6 The forgiuing of our enemies, when we can hurt them no more, is not so much, Charity at all times, but principally at this time becommeth Christians. The example of *Stephen*, praying for his persecutors, may shew vs a mirrour of true Charitie towards

and heauenly things, the ſicke is more fit to enter into the cloſet of his heart, to deſcend into himſelfe, there to commune with himſelfe.

At theſe times we haue no ſweeter incenſe then our deuotion, offered vp by prayer. The lifting vp of our hands wee may make our euening or latter ſacrifice. Wee haue no better Orators to plead our cauſe, no ſurer Ambaſſadors to conclude our peace, then our humble ſupplications vnto him, who healeth our ſicknesſes, and forgiueth our ſinnes; who ſits euer in Commiſſion to heare our ſuites, and lookes that we ſhould ſend vp our prayers, that hee may ſend downe his mercy.

Pſa. 141. 2.

Pſa. 103. 3.

By which meanes we enter into a ſpirituall Traffique with God himſelfe: wee giue a cup of cold water: and he returnes vs a fountaine of the water of life: we giue him with the poore widow two mites, and hee giues vs againe the whole treaſure of the Temple. The mercy of God (ſaith one) is like a veſſell full to the very

Ioh. 4. 14.

Luk 21. 2.

very brimme: if once his children, by the hand of faithfull prayer, begin to take of it, it doth ouerflow vnto them.

2 Moreouer, it is not with God, as with men, amongst whom, those who are petitioners, are wont to bee troublesome vnto them, but with God the more we offer vp our praiers vnto him, the more wee are accepted of him.

The *Aediles* amongst the *Romans* had euer their dores standing open, for all that had occasion of complaint, to haue free accesse vnto them. With God the gates of mercie are wide open to all poore sinners, that will make their prayers vnto him. *Come and welcome.*

3 Now as wee should at other times, and vpon other occasions, with *Abraham*, sometimes leaue our terrene affaires, as he left his seruants beneath, when hee went into the Mount to sacrifice to God; so principally in sicknesse, and times of distresse: then should wee flie vnto

Gene. 22.5.

our

our sureſt ſtay of repoſe, then ſhould wee aſcend into the contemplation of heauenly things, and haue recourſe to Gods mercie, as to a Citie of refuge: *Call vpon mee* (ſaith the Lord) *in the time of trouble, and I will heare thee, and thou ſhalt praiſe me. In the time of trouble:* there is a refuge for extremitie, *And I will heare thee:* there is the reward of mercie, *And thou ſhalt praiſe mee*: and there is the reflexe of thankefull duetie. Chriſt wils *all that are wearie and heauie laden, to come vnto him*, and they ſhall not loſe their labour, for *hee will refreſh them.* Pſal. 50. 15.

4 In time of need no ſurer Sanctuary then by humble prayer to repaire to God, *Demus operam* (ſaith S. *Auſtin*) *vt moriamur in precatione, Let vs euen endeuour to die in prayer. I lift mine eyes vnto the hilles* (ſaith the Prophet) *from whence commeth my helpe.* *Aug. de vera inuoca. cap.* 33. Pſa 121. 1,2.

And in another place, *As the eyes of ſeruants looke vnto the hand of their maſter, and as the eyes of a maiden vn-*

to the hand of her Mistresse: So our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

Wherefore, with the same Prophet, let vs deuoutly say, *In thee, O Lord, haue I put my trust, let mee neuer bee put to confusion, but ridde me, and deliuer mee in thy righeeousnesse: Correct mee not in thine anger, O Lord, neither rebuke mee in thine indignation: heale mee, for my bones are vexed. Be not farre from mee, for trouble is hard at hand, and there is none to deliuer mee: remember thy louing mercies, which haue beene euer of olde: cast mee not away when my strength faileth mee: I acknowledge my faults, and my sinne is euer against mee: Wash mee and I shall bee cleane: Lord, heare mee, hide not thy face from mee, for trouble is at hand: O let my cry enter into thy presence.*

5 To this or the like penitent complaint that ioyfull reply is not farre off: *Quoniam sperauit in me, liberabo eum: Because hee hath put his trust in me, I will deliuer*

Psal. 91. 14, 15.

deliuer him; I will set him vp, because hee hath knowne my name. Cum ipso sum in tribulatione: I am with him in his tribulation.

6 The select prayers to bee vsed in the visitation of the sicke, should bee obserued with many of the Psalmes of *Dauid*, which when the afflicted reade them, instruct the conscience, and in times of sickenesse, are wont more then ordinarie to affect the Soule: for these diuine Hymnes (sayth Saint *Basil*) are a part of holy Scripture, *High in mysterie, profound in sense, comfortable in doctrine*, and haue in times of affliction a speciall and peculiar force to mooue deuotion.

Basil. in præfat. in lib. Psal.

7 Amongst these, the thirtie eight Psalme, *Domine, ne arguas me; Put mee not to rebuke, O Lord.* The fiftie one, *Miserere mei Deus; Haue mercie vpon mee, O Lord.* The seuentie Psalme, *Deus in adiutoriũ; Haste thee to deliuer me, O God.* The seuentie one *In te Domine sperani; In thee O Lord, haue I trusted.* The seuentie seuen,

Voce mea ad Dominum, I will cry vnto the Lord with my voyce. The hundreth and thirtie Psalme. *De profundis clamaui ad te Domine, Domine, exaudi vocem meam, Out of the deepes haue I called vnto thee, O Lord, Lord, heare my voyce*, with many other like Psalmes proper and peculiar for the sicke.

8 Hereunto may be added a silent meditatiõ, wherin the soule doth enter a solitary talke with God, which is very conuenient in this case: when the ioyes of heauen haue leisure to present themselues to our religious thoughts, the pleasures of a sinfull life, and this worlds vanities are then seen to be of small value, as they are indeed.

9 Then may we call to mind the vnspeakeable loue of God towards man in generall, and our selues in particular: How his mercie stept forth in time of need, before execution of iustice, to saue man. That it was a worke of comfort, when God said, *Fiat lux, Let there be light made*, but

Gene. 1.3.

but that it was a worke of counsell, & of the greatest comfort that euer could haue come vnto the world, when he said in the great worke of mans Redemption, *Fiat Christus, Let there be a Christ borne*, which shall saue my people from their sinnes.

Now haue we fit opportunitie to meditate vpon the sufferings of the Son of God, his passion, his descension into hel, his resurrection the third day, his ascension and glorious sitting at the right hand of God: so that at the name of Iesus, the sorrowfull sinner may say with *Thomas, Dominus meus, & Deus meus, My Lord, and my God.* Io.20.18

10 We cannot in the world better imploy our thoughts, then in calling to mind how God hath kept vs from our youth vp, from how many dangers we haue bin deliuered, into which wee haue seene not a few fall before our eyes, & our selues by his only mercy vnto this day, freed from the same. Can wee otherwise doe, but with all thankfulnes call to mind Psal. 22. Psal. 27. 11.

the goodnes of God towards vs, for the time past: & put our whole trust and confidence in him, euen in these greatest extremities: yea, both in life and death, for the time to come, seeing *the Lord is nigh to all them that call vpon him, yea, to all such as call vpon him faithfully.*

Psa. 145. 18.

CHAP. XV.

How the sicke, when sicknesse more and more increaseth, may bee mooued to constancie and perseuerance.

WHen sicknes more & more encreaseth, wee are more and more put in mind of our mortalitie, then are we as it were summoned to depart hence, and gently moued to renounce by little and little, all the repose wee haue, or can haue in this transitorie life: and therefore ought we now to arme our selues to stand with constancie vnto the end; remembring euermore, as we had a time to be borne, so haue we a time to die and depart hence; and in the meane while to learn wisdom by the foo-

Eccl. 3. 2

foolishnes of those who say in Hell: *what good hath our pride brought vs?* Wisd. 5. 9.

2 To eleuate or raise vp our spirits, when they are deiected with sorrow, we may recount with our selues that Christ himselfe went not vp to glory, but first he suffered paine. Doe we suffer? he suffered first: Haue we paine and sorrow? so had the most innocent Sonne of God before, who suffered as he who alone trode the Wine-presse himselfe, & vndertook the brunt of the battell, that wee might be made Conquerours.

3 When *Vriah* was willed by *Dauid* himselfe, to take his ease at home, *Shall I see* (quoth he) *my Lord Ioab, and the Arke of God lie abroad in the field, and shall I goe take my rest and ease? No, I will not.* Shall wee see the Sonne of God all in gore blood, suffering for the sinnes of the world, and shall wee refuse all suffering, taking our ease in *Sion*, and our rest vpon the Mountaines of *Samaria*, or loath to endure any crosse or calamitie at all? 2. Sam. 11. 11.

4 Is that Souldier worthy to triumph with the Captaine, that would neuer ſtrike ſtroke to fight the battel with him? Againe, whatſoeuer wee ſuffer, Chriſt ſuffered more for vs.

And that which we may not forget, it is to be remembred, that this our ſtriuing; is not beating the aire, our labor is not in vaine in the Lord, for after wee haue fought a good fight, there is laid vp for vs a Crown of glorie. God ſaith *Tertullian*) is *Agonotheres*, both hee that propoſeth the prize, and rewardeth the Champion.

1.Cor.9 26.

2.Tim. 4.8. *Tertul. ad Mar.*

5 Conſider the olde generations of men, ſaith the Wiſeman) and marke them well: *Was there euer any confounded that put his truſt in the Lord? Who hath continued in this feare, and was forſaken? Or whome did hee euer deſpiſe that called vpon him?* Wherefore let the languiſhing perſon take vnto him comfort in Gods mercie. *Was euer the righteous forſaken?* No, he was not.

Eccleſ. 2. 11, 12,13. Eccle. 2.22. 2.Reg. 20. 22, 23.

6 God told *Ioſias*, that he ſhould be ga-

2.Reg. 23. 19.

gathered vnto his Fathers in peace; and yet *Iosias* dyed in war: God gaue him a constant mind, whereby *Iosias* dyed peaceably, and so in Peace. The Lord told *Ieremie* hee should not be vanquished: *Ieremie* was stoned, but not vanquished. God gaue him an inuincible Faith. The Angel to the Church of *Smyrna* saith, *Esto fidelis vsque ad mortem, & dabo tibi coronam vitæ: Be thou faithfull vnto death, and I will giue thee a Crowne of life.* Apoc. 2.10.

Abraham was about to sacrifice, the birds came & troubled him: did *Abraham* desist? No, *Abraham* rose and droue them away: we are about to offer our selues a sacrifice to God, earthly thoughts trouble vs, should we giue ouer? No.

7 When he feeleth & findeth himselfe beginning to decline, the sicke may make a hearty confession of his Christian beliefe, saying: *O holy Trinity, I commend my selfe vnto thee, the Father, the Sonne, and Holy Ghost, which in vnitie of nature art one, and the selfe same God I commend mee*

vnto thee, O omnipotent Father, which hast created mee, yea heauen and earth with all things visible and invisible. I commend mee vnto thee, O Lord Iesus Christ, who for mee and the saluation of mankind, wert sent into the world, conceiued by the power of the holy Ghost, born man of the blessed Virgin Mary, didst suffer, wast dead, buried, descendedst into hell, the third day didst rise againe from the dead, ascendedst into heauen, where thou sittest at the right hand of the Father: from whence thou shalt come at the day of Iudgement to iudge all flesh. I commend mee vnto thee, O holy Spirit, which proceedest from the Father and the Sonne, whom together I adore and glorifie, which dost quicken one Catholike and Apostolike Church: to which thou hast in mercie granted remission of sinnes, the resurrection of these mortall bodies, and euerlasting life after death.

The same confession may be made of the sicke in manner of oblation: As, *I offer my selfe vnto thee, O holie Trinitie, the Father, the Sonne, and the holy*

holy Ghost, &c. Also in a manner of an humble supplication, As, *I beseech thee, O holy Trinitie, the Father, the Sonne, and the holy Ghost, &c.* In which Christian confession, it is the part of Gods seruants to stand constant vnto the end against all temptations.

8 Not vnlike the people of *Cinienſis*, who when the Ambassadours of *Brutus* would haue them deliuer ouer their Citie and freedome into his hands, returned him this answere: *Fertum nobis à maioribus, &c. Tel your captaine* Brutus, *our ancestors haue left vs weapons to defend our right with courage, & constancy vnto the end.*

9 The holy Ghost, by the Apostle S. *Paul* in the sixt to the *Ephesians*, sheweth what these weapons are: *As the brest-plate of righteousnesse, the shield of Faith, the helmet of saluation, the sword of the spirit, their feet shodde with the preparation of the Gospel*; where is spirituall furniture for all parties, onely the backe or hinder part excepted: to signifie that the Christian

Ephes. 6.14. 15.

Christian souldier should neuer turne his backe before his enemies.

10 The Eagle, to try her young, is said to carrie them vp against the piercing beames of the Sun, which seeing them to endure, she acknowledgeth them as her owne. Christ knowes vs to be his, by our constant suffering, and therefore sometimes brings vs to the conflict.

2.Sam. 20. 1. 11 We read in the 2.*Sam.* 20. *that Seba a rebellious Iew, blew a trumpet, and many of the people followed after him, but the men of Iuda, who were of the blood royall, they as good Israelites would liue and die with* Dauid *their King.* The old *Seba*, Sathan, blowes many an intising blast, to carrie vs away from our true allegiance to Christ Iesus our King. *All that are borne of water and the holy Ghost, will liue and die in the faith of Christ Iesus.* *Aug. contra Secund. Gaud. Epist.* *Potest iustus iustè optare mortem in vita amarissima: si non concedat, iustum est, pati vitam amarissimam: A iust man,* saith S. *Austin, in a bitter life, may iustly wish death: if God grant not this*

this, the Iust is yet to beare out with constancie that bitter life allotted him, which surely Iust men doe.

2. Howsoeuer the world for a time frowne vpon them, yet are they not as the Reede without pith or substance, and so wauering with euery winde, but firme and constant like *Iohn Baptist*, that will hold his profession, though hee lose his head for it.

Wherefore, considering that there is no combat without an enemie, and no Crowne without a Conquest, no Conquest without courage and perseuerance: the faithfull like *Iob* say, *Though the Lord kill vs, yet will we put our trust in him.*

CHAP. XVI.

How they may be aduertised, who seeme vnwilling to depart the world.

IF in this life onely (saith the Apostle Saint *Paul*) we haue hope in Christ, then are we of all men most miserable: to shew in effect, that 1 Cor. 15 17.

that we haue not in this life the accomplishment of our hope. Not here, therefore we should expect it elsewhere: this is not our Paradise, but a barren desert: wee may not looke for our habitation here beneath, seeing the Citie is aboue, which wee haue to inhabite for euer.

Heb. 13. 14.

2. To draw backe, when we are comfortably to goe on to take possession of our best desires: to faile when the hope so long hoped for, should most strengthen vs in the way, is farre from that Christian beliefe, wherof euery one maketh daylly profession, saying: I beleeue the resurrection of the flesh of the bodie.

Mat. 6. 10.

Often haue we prayed: *Thy kingdom come.* Now when God is leading vs into the same, our vnwillingnesse to bee gone, cannot but argue great weaknesse of faith: *quid faceremus, si mori tantummodo sine resurrectione, præciperet Deus? voluntas eius sufficeret ad solatium. What would we haue done,*

Hier. de non lugẽ mort

if

if God (ſayth S. *Ierome*) *had commanded vs to dye, without mentioning the reſurrection? his will ought to haue ſufficed*, but now hauing this ſtay, why ſhould we wauer?

Oftentimes haue we wiſhed, that wee were once freed from this worlds captiuity: now God is going about to free vs indeed, our deſire is to continue on our captiuity ſtill: not vnlike children who crie out of paine and griefe, and when the Chirurgion comes that ſhould eaſe them of all, they chuſe rather to remaine as they are.

Oftentimes, ſayth Saint *Auſtin*) we wiſh we were gone from all, yet beginning to wax a little ſicke, we ſend with all haſte for a Phyſician, and promiſe any thing to haue a little longer life. We ſometimes euen call for death, if Death enter, and ſay, Here I am, we recall our word: our dayes wee ſay are euill, and for all that, as euill as they are, wee would not leaue them at all by our wils; there is an ineuitable neceſſi- *Aug. de ver. Ap.*

tie

tie of death. Wee ſee none was euer exempted, no not the very Son of God, when hee had taken our nature.

3 There is no Mariner, but after many ſharp ſtorms deſireth the Hauen, and ſhall not we, after ſo many tempeſts of this troubleſom world, accept of our deliuerance, when the time is come? Wee are giuen to loue the world too much, and a great deale more then wee ſhould, being only ſtrangers in the ſame.

4 Had we no further expectation, but onely to enioy a ſtate temporall, where we might ſet vp our reſt, as hauing here attained our chiefeſt good, then might our departure from this World be very grieuous indeed; becauſe our being, and happineſſe ſhould end together: But looking as we doe for a further condition; ſo permanent, ſo bleſſed, and death being the paſſage, or entrie thereunto: there is no cauſe why man, if he bethink himſelfe, ſhould vnwillingly ſet forward when his time

time of departure is at hand.

5 First, remembring it is the ordinance of God, and as *Iosuah* calleth it, *the way of all the world.* Feare not, sayth the Wise-man, the iudgement of death, remember them that haue beene before thee, and that come after: This is the Ordinance of the Lord ouer all flesh, why wouldest thou be against the pleasure of the most High? whether it be tenne, or a hundred, or a thousand yeeres, there is no defence against the graue.

Ios. 23. 14.

Eccl. 41. 3, 4.

What man is hee (sayth the Prophet) *that liueth, and shall not see death?* What man? that is to say, no man. It is not proper to any one, which is common to all: Kings, Princes, strong, valiant, take part with them in this lot. There is no reason that anie should looke to be priuiledged in that, wherein all without exception must, will they, nill they, submit themselues: *Quis nolit* (sayth one) *cum Cæsaribus, cum Regibus, cum Phocione mori:* who would not

Psal. 47. 8, 9.

not *dye with* Cæsars, *with Kings, with* Phocion, *a good man?* Would he remaine when all are gone?

6 Secondly, death is a meane to bring vs from a prison without ease, from a pilgrimage without rest, we all see euidently. This made the Wise-man prayse the dead, aboue them which are yet aliue: and preferre the day of death, before the day of birth; surely for no other reason, then for that in the one, wee come into a vale of miserie, in the other, we depart from it, departing in the faith of him, by whom wee looke for a better state to come. O death, how acceptable is thy iudgement vnto the needfull! vnto him whose strength faileth, that is, now in his last age, and is vexed with all things, and to him that despaireth, and hath lost his patience!

7 Thirdly, this being the way for the obtaining so high a reward, wee may step forth with confidence in his mercy, who now calleth vs by death to the participation of the same.

ſame. Why on Gods bleſſing ſhould any be loth that his Soule ſhould returne to him that gaue it?

8 When the louing Mother ſendeth forth her Child to nurſe, and the Nurſe hath kept it long enough: if the Mother take her owne child home againe, hath the Nurſe any cauſe to grudge or complaine? how much leſſe cauſe haue we to ſhew any token of vnwillingneſſe, that God ſhould take home his departing ſoule, the worke of his owne hands, the plant of his owne graffing, who firſt gaue it, and will before all others, moſt louingly keepe and tender it? There is none knowes the loue of a Mother, but a Mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefore, wee are very vnnaturall to our ſelues, if wee ſhould giue teſtimony of diſcontentment; when our ſoules would be deliuered into his hands, who is the beſt preſeruer of all. Againe, where is our deſire with Saint *Paul*, *To bee* Phi. 1. 23.

diſſolued

dissolued & to be with Christ? Where is our complaining with the Prophet *Dauid*, *That we are not yet come to appeare in the presence of God?* Where is the longing of Saint *Austin*, to see that head which was crowned, those hands which were pierced for our sinnes? Had we the loue and faith which these good men had, we should rather wish for the houre of rest, then shew any vnwillingnesse to depart, when God is about to call vs hence.

Psal 42. 2.

Aug. Med. 2.

10 Shall naturall inclination ouer-rule the force of Christian hope? Can we forget the Prayer of Christ in the garden? *Father, not my will, but thy will bee fulfilled.* Would to God, sayth Saint *Austin*, man had neuer sinned, then wee should neuer need to feare death: the cause standing as it doth, we must be content to vndergoe, (though contrary to nature) that which is laid as a punishment for sinne vpon vs all.

Luk. 22. 42.

Aug. de Agon. Christi.

11 The Starres by their proper motion are caried from the West, to

to the East, and yet by the motion of obedience to the first Mouer, they passe along from the East vnto the West. The waters by their naturall course follow the center of the earth, yet yeelding vnto the higher body, which is the Moone, they are subiect to her motions. The motion of obedience to the wil of God, who is the first Moouer, the higher body should draw vs, and all our desires, how contrary soeuer in nature, for hereunto all should yeeld themselues and obediently follow.

12. Those who by Alchimy will turne worser mettall into a more pure, must first dissolue the worse: if we will change our wills into the will of God, we must cleane dissolue them, that his will onely may take place.

13. When Christ in the *Reuelation* saith, *I come quickly*, the Saints reply, *Euen so, Amen, come Lord Iesus.* To shew, whatsoeuer doth please Christ, could not displease them, Apo. 22. 20.

them, much lesse his comming, which is most ioyfull to all that feare and loue his Name.

14. And here we may consider by this meanes of yeelding our selues meekely vnto God, we haue occasion offered to shew our subiection to his diuine pleasure, as *Abraham* had, when God commanded him to offer vp *Isaak* his Sonne, nay, *Isaak* his onely Sonne, and *Isaak* whom he loued, and *Isaak* in whom rested all the hope of his blessed posterity.

Gen 22. 4.

Here was a conflict, wherein God would see which was strongest in *Abraham*, either Faith, or fatherly affection. But *Abraham*, who is called the Father of the faithfull, and so one that leaues his children an example for the time to come, in this straight resigned his will to the will of God, stood not weighing so high a precept, in the light scales or ballance of humane reason. *But in hope, beleeuing against hope*, did proceede to the accomplishment thereof.

15. The Apostles of our Sauiour Christ

Christ, in the eight of Saint *Mathewes* Gospell, beeing willed to launch forth, and to passe vnto the other side of the Lake, stood not casting timerous doubts, as thus: this *Genezareth* is a dangerous passage, the euening draweth on, wee our selues plaine Fishermen, none of the skilfullest Pilots: But when Christ commanded them, without more adoe, away they goe. Now Christ bids vs to put off from the shore of our earthly estate, what should we do but obediently set forward? At the other side is heauen, the hauen of our hope. The Spirit is willing, the flesh is weake; but the motion of the Spirit is best.

16. Againe, seeing we must needs away, *Si aliquando, cur non nunc? If we must away, why not now? If not now, when?* There is a time to be borne, (saith the Wise-man) and there is a time to die: we came into this world vpon condition, yeeld vp our liues we must with *Codrus*, that valiant Athenian, so that all may be in safety.

With

Epaminon.

With the Thebane Captaine, let vs not care to change life with death, so the victory may bee glorious.

17. And to say the very truth, we haue no great cause to couet long life in this iron age, and stony hearted World: faithfulnesse is gone, charity is gone, deuotion is gone, true ioy is gone. Men should reioyce in God: there is no such reioycing now adaies put in practice: wee see some miseries, and Wise-men foresee more: the Righteous is taken away *from the euill to come:* as God tooke *Iosias*, because he should not see the calamities of sinfull people.

2 Reg. 22.20.

18. For our owne estate in particular, when decrepit age commeth, which wee so much wish for before, is not this age a disease of it selfe, at those foureſcore yeeres, which is the furthest hope of our strength? are we not then combersome to others, and irkesome to our selues? In the meane time, so many snares and engines are laid by the professed enemy of man, to entrap mens soules, as wee may with

with reuerence and loue, wonder at the mercy of God in our deliuery for the time past, and peaceably accept of our passage into a place of true security, now consequently to ensue.

19. Last of all, a remembrance of the place whither wee are going, should take vs away, as the Angels tooke *Lot* from *Sodome*. It is vnto a Citie of all continuance, *Euen that Citie where our soules shall liue.* Let vs send our faith in beleeuing, our hope in expecting, as *Iosua* sent messengers before) to view that Countrey which God will giue vs. These messengers will bring vs word, that eye hath not seene, nor eare heard, nor the heart of man conceiued the high excellencie thereof: which (me thinks) should moue men to giue the World a willing farewell. Heb. 13. 14

20. To conclude with Saint *Cyprian*, let Pagans and Infidels feare death, who neuer feared God in their life. But let Christians goe as Trauellers vnto their naked home,

as children vnto their louing Father, willingly, ioyfully, *One thing* (ſaith the Prophet) *haue I deſired of the Lord, that I may dwell in the houſe of my God all the dayes of my life.*

Pſal. 27. 4.

Men naturaly haue a deſire to bee at home: the Apoſtle tels vs in the ſecond to the *Corinthians* and the fift, *wee are not at home while wee are clothed with theſe bodies, and therefore to be vnclothed is beſt of all.* Death doth ſeparate vs from theſe earthly pleaſures, but not from heauenly, as it taketh vs from friends, ſo doth it alſo take vs from ſecret and open enemies. It taketh vs from the affaires of the World, ſo doth it from the griefes and ſorrowes of the world: it pulleth vs from our poſſeſſions, ſo doth it bring vs to the poſſeſſion of better things; and therefore conſider wee not ſo much whence and from what, as whither, and to what by the grace of God we are going.

2 Cor. 5. 4.

CHAP.

CHAP. XVII.

How they may be induced to depart meekely, that seeme loth to leaue worldly goods, wife, children, friends, or such like.

WHile wee set our affections vpon earthly things only, no maruell though we must affect them, and are loth to depart from them, but once taking a taste of heauenly, wee beginne to grow out of liking with the basenes of our former desires, and bend all our affections to an earnest expectation of farre better that are to come. It is obserued, that Saint *Paul*, after he was once taken vp into the third heauen, neuer cared for things on earth any more.

2. If we do respect riches, Christ hath greater riches in another World, then all the Empire of *Alexander* can yeeld. If honour, hee hath greater honour then all the thrones of earthly Potentates can afford. (For one day in his house is better

then a thousand.) If friends, Heauen hath the glorious Company of Saints and Angels, who reioyce at our entrance into their common ioy: what more acceptable then good company, and ioyfull company too? The company is good, where the righteous liue together: ioyfull, where is nothing but a cheerefull singing of *Alleluiah*, where there are so many ioyes as there are together, (saith Saint *Austin*) partakers of ioy, *Quot socij fœlicitatis, tot gaudia. How many companions of felicity, so many ioyes are there.*

Apo. 19. 3. *Aug. de Spirit & Anima.*

3, For worldly possessions, here we found them, and here wee leaue them. The time of our enioying them is vncertaine, because we see them ebbing & flowing like the sea, and we doe not possesse them as we ought, vnlesse we are ready at times best beseeming vnto God, to forgoe and leaue them.

4. But to forsake friends, will some say, cannot bee but grieuous vnto flesh and bloud: to leaue wife and

and children, cannot but goe neere the heart.

Doe wee leaue friends? God is better then all friends, to whom we are going: to take our last farewell of goods, mansions, lands, reuenews, pleasures of all sorts, is a pinching sorrow: Yea, but if we open the other eye, we shall see, there are riches in heauen, which neither rust nor moth corrupteth, there are mansions that abide for euer.

5. Wee leaue pleasant delights, but receiue more pleasant by infinite degrees: we leaue delights, which only seeme to be, for delights which are indeed.

Wherefore, to vnburden our selues of all earthly cares, we may obserue this course, which is to commend wife, children, friends, and such like, in our humble prayers vnto his protection, who can better prouide for them then our selues, *Who is a Father of the fatherlesse, and taketh into his owne hand the cause of the Widdow and Orphanes.* Psa 68. 5.

Which the ancient Patriarks well considering at their departures from the World, prayed for the blessing of GOD to come vpon their posterities, and so left them : knowing that they were but sent before them who should themselues also ere long, follow them.

And heere, did we rightly consider the manifold grieuances, which euen our chiefest delights wee are so loth to leaue, haue often brought vs, wee should soone see our departure from them, to bee a departure from many cares. The Sunne, though it bee cheerefull and warme, yet is it sometimes lesse pleasing, by reason of scorching heat; the ayre, though it bee lightsome, yet it is sometimes gloomy and ouercast: our worldly delights, and whatsoeuer is here pleasing vnto vs, hath had oftentimes much sowre sauce. Why then (saith *Fulgentius*) doe we not forsake this want, to obtaine a future plenty?

Fulg. ad Throd.

7. Of all other, wee need not so much

much respect the forgoing of worldly possessions, which are (saith one) for these causes, rather to bee despised of vs, then to bee left with discontentment. First, for that they are vanities, and so void and emptie. Secondly, for that they are not only vanities, but also deceits, from their effect, for they deceiue those that trust in them. Thirdly, because they are *spinæ, pricking thornes*, for that they bring cares with them. Fourthly, for that they are *ærumnæ*, euen *griefes themselues*; their needes no proofe, but experience.

If we vse them aright, wee are onely Stewards: when the owner himselfe will haue it so; what should we else, but with all contentment of minde forsake and leaue them?

When night comes, we willingly lay off our clothing, and then make ready to take our rest. We came all of vs with *Iob*, naked into the world, and with *Iob*, naked shall we returne againe, onely our good deedes and bad (as they say) beare vs company.

Bona sequuntur, mala persequuntur.

9. A great Conqueror of the world would haue his ensigne-bearer carrie forth *Linteam vestem, a sorry cloth*, or *shrouding sheete*, saying: Loe here is all of his conquests, that a worthy Captaine dooth carrie with him.

Saladinus, Asiæ dominator.

Hither we came, as *Iacob* came to *Laban*; onely by Gods prouidence, we are that we are: *If God will giue vs foode to eate, and clothing to put on, God shall be our God.* The heards and droues about vs, they are from the mercy of God: not plants growing in our owne soyle, not vapours that did arise of vs, but of the nature of influences, that from heauen are come downe vpon vs.

Gen. 32. 20.

Euery one sueth to God in *Forma pauperis*, For things necessary. We are all Publicans, receiuers, God only is the giuer of all. *Nihil nostrum nisi tempus: Wee cannot call any thing ours, but time: Dum tempus habemus, while we haue time*, saith the Apostle: these temporall things came from

Psal. 14. 8.

from the ſtorehouſe of heauen: we may not ſay as the Tempter, *Omnia meæ ſunt*, but *Omnia Dei ſunt*; *all is mine*, but *all is of God*, who is the beſt Landlord, he requires no more, but that wee acknowledge to hold of him, to receiue, that wee enioy from him.

Wherefore the Prophet *Dauid* ſaith, *Te dante nos colligimus*, *Lord, thou giuing, we gather*: and are therfore called goods, becauſe they are Gods, his and not our owne: whereby we learne with contentment to leaue them, when the giuer thereof, ſhall of his bounty call vs away to receiue better. Saint *Iohn* ſaith not, *Nolite habere*, but *Nolite diligere*. *Wee may haue them, wee muſt not bee had of them.* Wee haue had them to liue; the end then ceaſing, the meanes concurring vnto the end muſt ceaſe. Wee muſt not make Idols of them, as the Egyptians did of their treaſures.

10. But is it poſſible we ſhould forget whither wee are going?

Where ſhould the members be, but where the Head raigneth ? Where ſhould the heart bee, but where our heauenly treaſure is ? Chriſt who is our treaſure, is in heauen, whither our firſt affections aſcend, and then wee follow after.

Mat. 6. 21.

11. All theſe riches remaine not, helpe not in time of neede: *they take them wings often and flye from vs* and are but ſtraw and ſtubble, whereupon we may build no ſure foundation. And therefore we need not ſo much care to forſake them. On the other ſide, wee leaue the ſocietie of men, and goe to that Celeſtiall ſociety of Angels aboue in Heauen, where alſo a multitude of our good friends expect vs. Our ſeparation each from other here, is onely for a time: our continuance together in the life to come, ſhall be for euer. Let vs conſider, that when we dye, we depart from the world, and therfore worldly affections ſhould now depart from vs : let vs betake our ſelues

Pro. 23. 5.

ſelues wholly to a better habitation, to a better ſociety, to better ioyes, deſiring with the Apoſtle, *to bee diſſolued, and to bee with Chriſt.*

CHAP. XVIII.

How the impatient may be perſwaded to endure the paines of ſickneſſe, and dye peaceably.

THE conflict once begun, the courage of the Captaine then, and neuer but then, is experienced. When God doth call his children to any croſſe or calamitie, then beginnes the battell, then their bleſſed patience and meeke contentment is made manifeſt, or neuer. Knowing that all goes by his ordering, in whom we *Liue, moue, and haue our beeing*, and that no Phyſition can be more careſull for the health of the body, then God is wont to bee for the health of the ſoule: how bitter ſoeuer the potion ſeeme, receiuing it from him who meanes vs ſo well, we ſhould not receiue Act. 17. 28.

ceiue it but with patient suffering, whatsoeuer his mercifull hand shall reach vnto vs.

Eccl. 2. 3 2. *My sonne* saith the Wiseman) *when thou commest vnto the seruice of God, prepare thy soule vnto temptation, and shrink not away when thou art tryed: for whom the Lord loueth, him he chastiseth.* Gold and siluer are tryed in the fire, and acceptable men in the fugnace of aduersity.

Exo. 2. 3 3. If God will haue *Moses* to be a gouernor of his people, God will haue *Moses* to be cast out, and laid in the bulrushes by the riuers brink; If God will haue *Daniel* to be a ruler vnder *Darius*, *Daniel* must lye for a time in the Lyons den. If God will haue thee *Lazarus* to bee in *Abrahams bosome*, thou must endure, blessed *Lazarus*, sores and sorrowes for a season, but thy ioyes are euerlasting.

Dan. 6. 16. Luk. 16. 20.

1 Reg. 19. 3. Susa. 5. Iob 2. 4. Hee that had seene *Elias* persecuted by *Iezabel*; *Susanna* accused by two false Elders: the holy man *Iob* afflicted from top to toe, would

would haue thought God had little respected their sincere worship and reuerence of his Name. Flesh and bloud would haue imagined their state most distressed: but if we stay a little, and obserue their patience, we shall see their deliuerance not farre behind.

5 Should wee not endure some bodily paines, remembring all chastisements are from God? Would we not depart the world with a willing minde, God himselfe calling vs to depart? The faith wee haue, or ought to haue of our changing, can tell vs: *Nisi granum frumenti cadat in terram, & mortuum fuerit*, that same *fructum adfert*, wil not follow: *The graine of corne must bee cast into the earth, before we can haue encrease of fruit.* He that makes the bodie of Corne to growe againe, can he not make the bodie of man to liue againe? Ioh. 12. 24.

Although our dissolution be vnto Nature a painfull trauel, and therfore it is, as *Rachel* sayd, *Benoni*, *an* Gen 35. 18.

effect

effect of sorrow; yet is the same to grace an Of-spring of strength, and so counted *Beniamin*, *filius dextræ*, the sonne of her power.

6 To endure & suffer somwhat, seeing the reward of suffering is great, should be lesse grieuous vnto vs. If wee looke for our felicitie here, we are deceiued. *Elias* must goe to heauen in a whirl-wind. God will send *Iacob* an Angel to comfort him in his iourney, after all his trouble with *Laban*, and God will bring him home with aboundance of increase at last.

2.Reg.2.

Gen.32. 2.

7 *God is faithfull, and will not suffer vs to be tempted aboue that wee are able*: it is not sayd, God will not suffer vs not to be tempted at all, but not to be tempted aboue that wee are able: *tarry a little the Lords leisure*, deliuerance will come, peace will come, ioy will come. In the meane while, to be patient in miserie, it makes miserie no misery.

2. Cor. 10,13.

8 Should it so much grieue any in time of sicknesse? Why Christ him-

himselfe went not vp to glory, but first he suffered pain (as is shewed in another place more at large.) *Crux pendentis, Cathedra docentis*, Christ vpon the Crosse, is as a Doctor in his Chayre, where he reades to vs all a Lecture of patience. He was (saith the Prophet *Esay*) *Vir dolorum*, a man full of griefes, *& sciens infirmitatem*, and one that had good experience of our infirmities. Whatsoeuer we suffer, hee patiently suffered more for vs sinners, and hath called vs to eternall glory, and after suffering a little, he will make vs perfect, confirme, strengthen, and stablish vs, which will be a happy refreshing after all.

Esa 53.3

2.Pet.5. 10.

That I may (saith Saint *Augustin*) *after this languishing life, see Christ in glorie, and bee partaker of so great a good, what, though sicknesse weaken me, labours oppresse me, watchings consume me cold benumme mee, heat inflame me: Nay, though my whole life be spent in sighes, and sorrowes, what is all to the rest that shall ensue in the life*

Aug. manuu.

life to come? Why doe we complaine of want of rest, seeing we haue vndertaken a iourney, wearisome, and troublesome?

Rom. 8. 8. 10 The Apostle, Saint *Paul*, counted these *momentany afflictions not worthy of the glorie that shall be shewed vnto vs*: Momentary, and therefore such whose continuance is not long. Wherfore, seeing that after all these sorrowes we are going to so quiet a Hauen, wee may with patience endure a time, some fatherly corrections. Shall we looke for a Garland, and neuer set foot to run the Race? Shall we with *Iobs* wife, be content only to receiue good at the hands of God, and no touch of trouble?

Num. 21 5 1. Sam 10. 4. The people murmured in the Wilderness, and the Prophet sayes, *They prouoked God. Dauid* tooke it not well when the *Ammonites ill intreated his Ambassadours*: these afflictions are Gods Ambassadours: to repine or grudge against them, is to entreat them euill, what should we but accept all thankfully, and in peaceable maner depart this world, consi-

considering we are going to a place of rest, it may make this bitter cup haue a sweet taste, and stirre vp in vs a longing to bee at our long home: for life is lent vs as a Ship, to transport vs ouer to the Port of rest: from the cradle to the graue, we are vpon the stormy Sea, tossing vp and downe.

11 It is sayd of *Plato* a Heathen man, that at the point of death, amidst all his paines, he gaue the gods thankes, that he was borne a man, and not a beast; a Greek, and not a Barbarian; and so quietly left the world. It is a comfort to a man, saith *Seneca*, to call to minde, that so many before him haue suffered, and all that are to come shall suffer. *Sen. de consol.*

Wouldest thou neuer dye? then shouldest thou haue neuer beene borne. It is sayd, Onely wise men dye obediently; fooles either too grieuously, or too willingly. Now is the time to exercise our patience, our faith, our assured trust and confidence in God.

12 How

12 How ſhould the Chriſtian man with all gratefull remembrance of Gods goodneſſe towards him, of bleſſings receiued, of dangers preuented, now patiently bequeath his departing Soule into the hands of God, quietly ſuffering his tranſitory triall!

13 Sorrow may endure for a night, but ioy commeth in the morning. Be patient, ſayth Saint *Iames*;
Iam. 5.7 *Behold, the Husband-man waiteth for the precious fruites of the earth, vntill hee receiue the former and the latter raine.* Shall the Husband-man patiently waite for the fruites of the earth, and ſhall not wee patiently tarrie for the fruits of heauen?

Take the Prophets, ſayth Saint *Iames*, for an example of ſuffering: if we will reioyce, as they now reioyce, wee muſt liue, as they ſometimes liued, and ſuffer as they ſuffered. If we are grieued, in that wee ſuffer; as good and better then our ſelues haue ſuffered before vs. Chriſt our Sauiour ſayth, *If any will follow me,*

me, Tollat crucem suam, Let him take vp his crosse, *Ego meam, ille suam*, I haue taken vp mine, and hee must take vp his.

14 If we looke into the proceedings of God with all his seruants, we shall see him chastening them for a time, and leaning them a little in the triall of their faith. The louing Mother doth sometimes leaue the childe, for a little space, whilest she goes aside, and then seeing the Infants moaning after her, shee runneth, and is wont to make the more of it. When God seemeth to withdraw a little his helpe from vs, it is onely to see whether we will moane after him: which when hee perceiueth we do, wee are the more beloued and accepted of him.

15 When the waters of the floud came vpon the face of the earth, downe went stately Turrets and Towres: but as the waters rose, so the Arke rose, still higher and higher. In like sort, when the waters of afflictions arise, downe goes the pride

pride of life, the luſt of the eyes; in a word, al the vanities of the world. But the Arke of the Soule riſeth as theſe waters riſe, and how too? Higher and higher, euen nearer and nearer towards Heauen: wherefore, to endure the paines of ſickenes patiently, is an example taken from all Gods children, who did poſſeſſe their ſoules in patience, and may ſeeme to haue an approbation from God himſelfe, ſuch a one as our Sauiour gaue of *Nathaniel, Ecce verus Iſraelita; Behold a true Iſraelite:* as if a voyce from heauen did teſtifie of the patient, *Hi filij mei dilecti; Theſe are my beloued ſonnes.*

16 Now therefore wee may not forget in time of neede, ſo good a vertue as patience is, for which God hath a double Crown, the one for our content here, the other hereafter for all continuance, remembring euermore that of the Prophet; *The bones which the Lord hath broken ſhall reioyce;* Chriſt our Sauiour ſaith, *Poſſeſſe your ſelfe with patience;* yea, liuing

uing vnder the crosse, you shall liue peaceably.

CHAP. XIX.

How they are to be comforted, who in time of sickenesse seeme to be troubled in mind, with remembrance of their sinnes, and feare of Iudgement to come.

WHen the seruant of the man of God, saw the Citie of *Dothan* to be compassed about with a multitude of enemies, he cries out to the Prophet, saying: *Alas, Master, what shall we doe?* The Prophet prayes that the eyes of his seruant might be opened, which petition granted, then hee sees the mountaine was full of horses and chariots, and fire: in effect that they were more who stood for them, then all the multitude that compassed them: the application hereof I leaue vnto a pious consideration. 2 Reg. 6. 15.

Now may the sicke with the Apostles pray, *Lord, increase our faith.*

By

By which faith they ſhall ſee that Chriſt with all his merits, is for them, which is more, and of more efficacie, then the whole power of darkeneſſe, that can oppoſe it ſelfe againſt them.

The ſorrowfull ſinner at this time beſieged with a remembrance of the Iuſtice of God, the ſeueritie of iudgement, the malice of the olde Serpent; all laying hot batterie vnto his fainting and departing ſoule: the world forſaking him, his friends departing from him, or at leaſt ſometimes weeping by him, cannot but with complaint ſay: What ſhall I doe? which way ſhall I returne? whereby we ſee that perilous cogitations offer themſelues to a Soule laden with ſinne, vntill the tempeſt be blowne away, the clouds of diſcomfort diſperſed, the ioyfull ſunne of grace ariſe in his heart, the night of miſerie paſſed, the morning of conſolation doe ſhew it ſelfe againe.

Are wee vpon our departure out of this our Egypt? let vs ſprinkle

our

our hearts with the blood of the Lambe, and the Destroyer shall not enter, nor haue power to hurt. Let vs call to minde the loue of God, in not sparing his owne Sonne, which the Apostle tooke as an argument of good consequence: *if hee gaue vs his owne Sonne, how shall hee not giue vs all things with him?* and therefore mercie in time of need. What heart is able to conceiue the diuine providence, from the beginning had ouer man? Rom. 8. 32.

2 One bringeth in the three persons in Trinitie, after this manner, consulting of his good, God the Father saith, *Let vs create man*, but being created, will hee not fall away? God the Sonne answereth, Though hee fall away, I will redeeme him: but being redeemed, will he walke worthy of his calling? God the holy Ghost replyeth, I will conserue him, I will sanctifie him.

But amiddest all assaults, the blessed obiect of Christs merits is alone able to reuiue the fainting sinner, and

and make him argue his right against Sathan; as thus: Where is thy force, thou roaring Lyon? hath not Christ weakned it? Wilt thou know my strength or might wherein I ouercome? It is *the blood of the Lambe.*

Apoc. 12. 11.

3 Thus when like *Dauid* wee come to fight with *Goliah*, wee cast away Sauls armour, all trust and confidence in our selues, and onely set forward in the Name of the God of Israel.

Doth the Law endite vs of transgression? We make our appeale to the court of Conscience: Nay, wee haue a *Supersedeas* to stay that course & we appeale to the Throne of Grace, *A lege timoris, ad legem amoris; From the law of Feare, to the law of Loue*, as S. *Austin* speaketh.

Gal. 3. 13.

Doth the Aduersary bring foorth our debt-bill? Our answere is, The obligation is cancelled, the booke crossed, & the whole debt fully discharged: Christ hath passed his word for vs; Nay, hee hath paide all that was due for vs to the vttermost farthing:

thing: now we can ſhew our generall acquittance vnder hand & ſeale, giuen vs by him, with whom it is as proper to ſhew pittie, as mercie to help miſery. *This is my beloued Son, in whom I am well pleaſed.* Here is the Creditors own word, his own handwriting vnder ſeale. It is a voyce from Heauen too, and therefore ſufficient to comfort ſinners on earth, in all their diſtreſſes: A *Quietus eſt*, very good in Law.

Doe the ſinnes and offences of our youth now diſmay vs? *If wee acknowledge our ſinnes*, (ſaith S. *Iohn*) *God is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* Yea, but doe a multitude of ſinnes enuiron vs, and we ſee our ſelues great ſinners? why, Chriſt appeared firſt, after his Reſurrection to *Mary Magdalene*, to ſhew that he brought comfort to the greateſt ſinners of all. The houſe builded vpon the Rocke, was not mooued when the ſtorme came, and the wind blew. Chriſt is a moſt ſure Rocke,

let vs as wise builders, lay the foundation of our faith, vpon this Rock: *an other foundation can no man lay; hee is called* a Rock, *that Rock was Christ.*

1 Cor. 10.

This is a true saying, saith the Apostle: *That Christ came into the world to saue sinners, whereof I am the chiefe,* as if S. *Paul* put himselfe in the number, as euery one should, and say, *Whereof I am one, nay, the chiefe.*

1 Tim. 1 15.

4 And here we may call to minde that bottomlesse depth of Gods mercie, who will bee called in the Gospell by the name of a Father, to intimate vnto vs his loue, and to encourage vs to come vnto him in time of need, whose goodnes is diffusiue & communicable vnto others, whose bountie is delighted in nothing more then doing good: and is wont rather to giue great, then small things. God is not such a one as *Adam* tooke him to be, from whom when he had sinned, he should flie, or hide himselfe for feare, but God is such a one, to whom *Adam* and all that haue sinned, may haue accesse with

with Hope and Loue.

5 The seruants of *Benhadad*, in the first of the Kings, and the twentieth, when they saw and considered well their distressed case, began to aduise their master *Benhadad* after this manner: *Wee heare that the Kings of Israel are merciful, wherefore let vs cloath our selues in sackcloth, that so wee may goe and finde fauour in their sight.* If this mercifulnes were a thing proper vnto the Kings of Israel, what may wee looke for at the hands of the God of Israel, before whom they that humble themselues shall questionlesse finde grace? *Scio quia clemens es, & multæ miserationis*, *Ionas* saith; *I know thou wouldest shew mercy & that thou wert full of pittie.* 1 Reg. 20.31.

My sin is greater. No, *Cain*, thou errest. God his mercy is far greater, couldest thou aske mercy. Men cannot be more sinful, then God is merciful, if with penitent hearts they will call vpon him.

6 But come wee to Christ the fountaine of all mercy, there shall

we finde God *in his mediation*, great without quantitie, and good without qualitie, as S. *Austin* speaketh.

To this effect the story of *Themistocles* is not vnfitly applyed, who hauing offended *Philip* King of *Macedon*, takes vp his young sonne *Alexander* in his armes, and so comes to aske mercie, if not for his own sake, yet for his Sonnes sake, whom hee did present vnto him. Wee come to craue pardon for our sinnes, and beseech the God of mercie, who will heare vs in time of need; if not for our owne sake, yet hee will heare vs for Iesus sake.

7 Christ in the Gospel was called of the Pharises, by way of reproach, a friend of Publicans & sinners, and so was he in truth and veritie. Neuer was there such a friend to poore sinners, and such Publicans, as he was, who strake his breast, and said, *God be mercifull vnto me a sinner.*

8 The Parable of the lost sheepe, doth shew his loue in seeking the lost sinner; the ioy of the Angels of Heauen

Heauen ouer our repentance, may much comfort vs to call for grace: the Pharises murmured, when the Angels reioyced: the wandring son had consumed his fathers substance, but yet returned sorrowfull to acknowledge himself: the father saith not, Whence commest thou? or where is now all thy patrimonie? *But bring hither the new garment, kill the fat Calfe, let vs now reioyce, my son was dead, and is aliue.* Here was a welcome home, that might amaze him.

Though wee sometimes lose the nature of Children, yet God doth neuer lose the name, nay, the nature of a Father, a name of priuiledge to his children: we cry *Abba Father*, a name of care and prouidence: your heauenly Father careth for you, a name of loue, *If you giue your children good things, how much more shall your Father in heauen giue you, if you aske them of him?* And not onely a Father, but our Father, and that which is more, a Father in Heauen, that howsoeuer wee are distressed in

Gal. 6. 4.

Mat. 6. 32.

Mat. 11. 14.

earth, the comfort is, wee haue a Father in Heauen. Which should wound our hearts, and kindle our affections in all distresses, with comfort to call vpon him.

9 It may be said also in this case, as before it was said of the affection of a Mother. There is none knowes the loue of a Father, but a Father, nor any the loue of God, but God himselfe, who is loue.

The Publicane who smote his brest for sorrow of his sins, he stood a far off and would not come neere vnto God: Well, God in mercie came neere vnto him: was hee not more accepted then the Pharise? The text saith, *Hee went home more righteous.*

10 That thou mightest bee blessed, O man, first God created thee: that thou mightest bee recouered, when thou wert lost, then he redeemed thee. To be deliuered, is properly the state of the innocent, but to be redeemed is their condition for whom a price must be payd, & therefore

fore haue offended. Consider that Christ hath redeemed thee, which redeeming sheweth a price paied for thy ransome, which price was his dearest bloud.

11. When Christ wept, and shed some few teares for *Lazarus*, the Iewes reasoned, and said. See how he loued him! but when Christ shed his owne bloud for vs, and that in great abundance too, *O see, how hee loued vs*! O loue without example! he was crowned with thornes, that wee might be crowned with glory.

If hee bought vs with so great a price, will he refuse his owne peniworth? If he sought vs flying from him, shall he not much more receiue vs when we come vnto him? *Can a Mother*, saith the Prophet *Esay, forget the childe of her wombe*? Yea, though she doe, yet will not God forget his people. *When my Father and Mother forsooke me* (saith *Dauid*) *the Lord tooke me vp.* Esa 49. 15. Psal 27. 10.

Wee haue a good Samaritan, that when the Priest and the Leuite Luk. 10 34.

left vs wounded, to wit, the ceremoniall and Iudaicall Law passed by vs, he bound vp our wounds, and payed for our curing, that we might be recouered vnto euerlasting health.

Hath not Christ said vnto our nature, as vnto *Lazarus*, when it lay, and still had layen in the graue-clothes of sin: *Come forth, man-kind, come forth and liue!* Our *Ioseph* is gone before to prouide for his brethren; Was there euer such loue? Looke how wide the East is from the West, so farre hath he set our sins from vs: Nay, like as the piller of the cloude was set between the host of their enemies, and the tents of the people of Israel, that no harme might befall them: so hath hee set his prouidence betwene vs and all casualties, that no hurt should oppresse vs. *Prayse the Lord, O my soule, and all that is within me praise his holy Name! Prayse the Lord, O my soule, and forget not all his benefits.*

Exo. 14. 20.

Psal. 103 1. 2.

12 Wee should be sutors vnto Christ, and lest our manifold sinnes might

might make vs bashfull, hee calleth vs vnto him, and becomes a suitor to vs, saying: *Venite omnes qui laboratis & onerati estis, & ego reficiam vos, Come vnto me all that are weary, and heauy laden, and I will refresh you*; not *laden*, as onely sinfull, but *weary*, as desirous to be deliuered from sinne. Came hee to call sinners to repent, and shall he not shew mercy on the penitent? Did all the poore creatures come vnto the Arke, to saue themselues? Did the Angels carry *Lot* out of *Sodome*? And shall wee not come vnto him, who cals vs so louingly, and meanes no other, but to bring vs vnto his euerlasting kingdome? Mat. 11. 28.

13. Wherefore let neither the multitude of our sinnes, the terror of the Lawe, nor the feare of Gods iustice discourage vs in time of distresse. Christ hath put them all to flight, as *Dauid* did the Philistims, by killing the killing letter of the Law.

No sooner was our *Ionas* cast in-

to the Sea, but the tempeſt ceaſed: no ſooner was the Paſcall Lambe ſlaine, but the Iſraelites were deliuered: no ſooner was the High Prieſt dead, but all baniſhed men returne home into their country. What was this, but a figure of Chriſt, by whoſe death we haue all a returne into our country? who would not caſt his burthen vpon him that doth deſire to giue eaſe? *As I liue, ſaith the Lord, I deſire not the death of a ſinner.* God would haue the ſins to die, but the ſinner to liue." His creatures haue nouriſhed vs: his prouidence hath euer preſerued vs: his mercy hath carried vs all along from our very Cradles vntill this day, his watchfull eye hath deliuered vs from ſo many dangers, both of body and ſoule.

Num. 35 25.

14. Haue wee had ſuch, and ſo many experiments of loue, and ſhould wee now doubt thereof? Is the Iudge become our Aduocate, and ſhall we feare to goe forwards towards the Throne of Grace? *The*

Spirit

Spirit and Bride say, Come: and let him that is a thirst come, and let whosoeuer will, drinke of the water of life freely. Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth: Who shall condemne? Christ at the right hand of God maketh request for vs, when he drew to his last gaspe. Apo. 22. 17. Rom. 8. 33.

CHAP. XX.

How the sicke in the agonie of death, may be prepared.

ALL our life long haue we liued in a departure and farewell from the World: since our very first entrance, we were euer drawing towards our end. Now when our Pilgrimage is almost ouer; when we approach towards the period of our course, what else remaineth, but a hearty commending of our selues to God, and a comfortable expectation of a better life to come? When weaknesse of humane nature doth not afford ability to manifest

manifest our soules affections; God shall accept at our hands, the sending vp of our sighes and desires to heauen.

In these last extremities incident vnto the state of man, we may flye vnto prayer, as vnto a Citie of refuge, which prayer, saith *Thomas Aquinas*, is *interpres desiderij*, *the interpreter of our desire*, and *Desiderium est actus charitatis*. God said vnto *Moses*, *Why hast thou cryed vnto me for this people?* And yet we finde that *Moses* spake neuer a word: to shew that he heard the secret supplication of *Moses* heart. *Out of the deepes*, saith the Prophet *Dauid*, *haue I called vnto thee, O Lord, out of the deepes*, not as out of one deepe, but deepes: out of the greatest sorrowes both of body and minde, *haue I called vnto thee.* In another place, *One deepe* saith he. *calleth vpon another.* What is that? there is a depth of mans miserie now at the gates of death, and there is a depth of Gods mercy, which is ready to heare and helpe all that call vpon

Th. Aqu. 2. 20. quæst. 83. Art. 9.

Ex. 14. 15.

vpon him, *now misery calleth vpon mercy.*

2. *Ionas* prayed in the belly of the Whale, when hee thought vpon God: *Susanna* in her distresse, when shee lifted vp her eyes to heauen. *Haue not I remembred thee* (saith *Dauid*) *vpon my bed, and thought vpon thee when I was waking?* And in another place: *O Lord, my heart is ready, my heart is ready.* As if his trust was, that God would accept the readinesse of his heart.

Ionas 2. 2.

Susan. 35.

Psal. 6. 3. 7.

Psal. 108 1.

3. Now is the time that *Timothy*, a good Souldier, should fight by S. *Pauls* good example, a good fight, *Keepe the faith*, and so finish his course: for why? after all, there is a Crowne of glory.

2 Tim. 4. 8.

4. This is the last Scene of all the Comedie, when a little brunt is once past, troubles cease but ioyes neuer cease. And therefore a good remembrance of the ioyes to come, may now tell vs, that we are going from the darknesse of this world, to the land of the liuing, *where is no night,*

no

no neede of the Candle, nor the light of the Sunne, for God giueth them light, and they shall raigne for euermore. *Hold thy peace, Babylon* (saith *Epiphanius*) *and be mute, O Sodome, because* (that Article) *I beleeue life euerlasting, is cleare, and consequently bringeth comfort to Gods children departing.*

Epiph. Ep. 32.3

5. But let vs hearken to Christ himselfe, *I am the resurrection and the life,* (saith the Lord) *whosoeuer beleeueth in me, yea, though he were dead, yet shall he liue, and whosoeuer liueth, and beleeueth in me, shall not die for euer.* O ioy of ioyes! we lay vs down to sleepe, and we rest, and God it is that makes vs dwell in euerlasting safety.

Ioh. 11. 25.

6. And heere wee may not omit to call to minde the manner how Gods seruants of old haue shut vp the day of their mortality.

As first, that of *Moses,* who after he beheld the land of promise, perceiuing his life was not long, blessed God for all his benefits, blesseth the people,

Deut 33 1. Deut 34 5.

people, and so dieth. That of *Ioshuah*, who exhorteth Israel to feare God, to stand stedfastly in all his Ordinances, and so mildely goeth the way of all the world. That of *David*, who drawing towards his end, a little before his death inioineth *Salamon* his sonne to walk in the waies of God, that so hee might prosper in whatsoeuer hee tooke in hand. That of *Tobie*, when as he lay a dying, called his Sonne and his sonnes sonnes, exhorting them by a fatherly authority to be mercifull and iust, that it might goe well with them. That of *Simeon*, who taking vp Christ in his armes, chearfully prayed to depart in peace. That of Saint *Stephen*, who praying for his Persecutors, and calling vpon the name of Iesus, fell asleepe. That of *Iacob*, *Salutare tuum expectabo Domine*: O Lord, I wait for thy saluation; when he departed with blessing his posteritie. That of *Serapion*, a good and faithfull old man, (saith *Eusebius*) who after receiuing the holy Eucharist,

Ios 23. 11.

Ios. 24. 29.

1. Reg. 22.

Tob. 13. 8.

Act. 7. 60.

Gen. 49. 18.

Euseb. hist. lib. 5. cap 45.

rist, that ioifull refection for our last passage, most meekly departed this mortall life, to liue eternally. And thus haue the godly took their farewell of the world.

In stead of all examples how the seruants of God haue shut vp the day of their mortality. Let vs look vnto the example of our Sauiour Christ, who was the Lord of these seruants, who when he was now to leaue this world, and to returne vnto him that sent him, we may consider, how he prayed for his enemies, comforted his friends; how liberally he gaue to him that required no more but to be remembred of him in his Kingdome, a sure promise of the possession of his Kingdom, how hee shewed the greatnes of his suffering, when he cryed, *My God, my God:* the greatnesse of his loue to mankind when he sayd, *I thirst:* the full accomplishing of Gods glorie, and mans good, when he sayd, *It is finished.* And last of all, the blessed manner of his departure, by his last words,

words, when he ſayd; *Father, into thy hands I commend my ſpirit.* And his laſt words, God grant they may be our laſt words, when the houre of our departure ſhall come, *Amen.*

By this we haue example, that when wee finde our ſelues neare death, that taking our fare-well of wife, children, friends or ſeruants, we giue them ſome good and godly exhortation in particular at parting, and hauing them all about vs by the hands, we commend them to God.

7 As for things ſublunarie, they leaue vs, and we them; the Soule only remaineth to be commended vnto God. Now may we crie, Helpe, Lord; for beſides thee, we haue no helpe: it is not the pieces of our owne merites, that can make ſuch a garment as can couer our ſinnes; it is the ſcarlet robe that took a deepe purple dye in the Paſſion of the Son of God himſelfe, that muſt now ſtand vs in ſtead.

If when thou art going a iourny, thou wouldeſt bee glad to commit thy

thy temporal goods to such a friend, by whom thou maist bee sure they shall be well and safely kept; how much more may the Christian man comfort himselfe in committing his soule to the custodie of Iesus Christ his Sauiour, who will keepe it sure and safe for euer?

8 *Reuben* said of *Beniamin*, when *Iacob* was loth to let him go: *Deliuer him vnto me, and I will bring him safely home:* So of Christ it may be more rightly sayd: Commend thy departing soule vnto him, and hee will bring it vnto her long and blessed home safe and sound, which is the Kingdome of heauen.

Gen. 42. 37.

CHAP. XXI.

In what manner the sicke should be directed by those, to whom this weighty businesse doth specially appertaine.

AMongst men, those whom God hath set apart to helpe distressed Consciences, and to whom he hath giuen power and commandement to pronounce absolution

ſolution and and remiſſion of ſinnes in his mercy; they are eſpecially to enter into this buſineſſe of directing the ſicke: for they are to bleſſe in God his name, to teach his people, and to doe them good in time of need: partly by way of exhortation, and partly alſo by offering vp in their behalf deuout praiers towards the Throne of Grace, and to haue all fatherly care of them.

2 That care may be thought to bee of greateſt importance which is emploied in helping them, who are now leaſt able to helpe themſelues, and had neuer more neede, God knowes; then now of ghoſtly direction.

3 There is nothing which the ſicke in theſe extremities, doe more deſire againſt the naturall terrors of death, and many troubles of conſcience (which at this time are wont to aſſault them moſt) then direction and comfort: for if he may be called a friend, that is diligent about a ſick perſon, to miniſter things neceſſary for

for his bodie, which ſhall ſhortly be diſſolued; much more he is called a true and faithfull friend, that is diligent about a ſicke perſon, to miniſter things neceſſarie for his ſoule, which ſhall neuer dye, but liue eternally. It is therefore greatly to be wiſhed, that like as the Serpent, that old enemy of mankind, a man-ſlayer, (yea, Soule-ſlayer) from the beginning, who the ſhorter his time is, the fiercer his wrath is, and chiefly intendeth ruine vnto the heele, at the laſt part of mans life, is at this time buſie, ſo thoſe who in louing feed, and in feeding loue Chriſt his lambes, ſhould now be moſt carefull to keepe them from this deuouring Lion, and endeuour to preſent them ſound in faith, ioifull in hope, rooted in charity, vnto the great Biſhop and Shepheard of their ſoules.

Apo. 12. 11. Ioh. 21. 15. 1 Pet. 2. 25. 1 Pet. 5. 8.

4 Notwithſtanding, that the good grace of that Spirit, which directeth our higheſt proceedings, can better direct a diſcreet and ſober Agent in this caſe, then all formes of direction

from

from man whatſoeuer: yet as in other duties, ſo in this, ſome aduertiſements may be obſerued by thoſe, who are content alſo to heare the aduice of others.

5. Firſt therefore death being that which all are to ſuffer, (but not all after one ſort) care ought to bee had anſwerable vnto the diſpoſition of the dying: Tediouſneſſe of diſcourſe may ſoone weary the weake party: fewe words, and thoſe ſometimes in priuate well ordered, are wont for the moſt part, to auaile moſt. Impertinent ſpeeches are very vnfit, the preſence oftentimes of thoſe, who haue bin aſſociates in folly, yea, ſometimes the preſence of thoſe who are neereſt in alliance, remoued, is thought by graue iudgement to bee the fitteſt opportunity for the giuing of ſoule counſell, bearing a ſimple and honeſt intent to do good.

6. A premeditated exhortation, after information taken of the diſpoſition of the ſicke, is very behoue-

Chryſ. hom in. Secund. Matth.

full:

full: this loose and sleight hudling vp of Diuine matters, and sometimes of Gods Mysteries themselues, doth often bring into contempt the high Wisedome of holy Scripture, which, but with all reuerence, watchfulnes, and prayer, none should presume to search and open.

This disposing then of the sicke vnto a Christian end, being a worke of such moment, they may proceed, to whom it shall appertaine in this, or the like manner:

First of all, let the sicke be asked how he doth feele himselfe disposed to God, and whether he finde himselfe prepared to depart this world.

LEt him make a most sincere and humble confession of all his sins.

2. Let him bee exhorted to bee content withall his heart, either to liue or dye, as it shall seeme good to God his diuine pleasure.

3. Let him be mooued to make a hearty reconciliation with the world,

world, desiring forgiuenesse, and forgiuing all offences whatsoeuer amongst men.

4. That he take in good part this visitation sent vnto him, to prepare him to dye leasurely Gods seruant.

That he wholly commend him to God his mercy, in the onely mediation of Christ Iesus his Sauiour.

5. Care is to bee had that those who visit the sicke, giue them hope, but not ouer-great hope of bodily health, for sweet words, and vaine hopes often deceiue the sicke: let them be comforted in the name of God, but in discreet sort.

6. That they be diligently moued to forsake the loue of this wretched world.

Secondly, he must be informed,

1 THat all, of what estate or condition soeuer, must depart this transitory world. That Gods Children throughout the

the volume of holy Scripture, and examples of ancient Writers, haue willingly yeelded themselues at the time of their visitation.

3 That Christ himselfe went not vp into glory, but first hee passed through death.

4 That the death of the seruants of God is precious in his sight, and that they rest from their labours.

These demands may be proposed to the sicke.

1. Whether he acknowledge the faith of the holy Trinity, with the Articles of the Creed, and in this Faith be resolued to liue and die

2. Whether hee be sorry for his sinnes, and aske God forgiuenesse, with a penitent heart in the merits of Christ Iesus.

To which confession of faith, God sendeth him this message, *Goe in peace.*

The

The sicke should be willed to remember,

1. That Christ came not to call the righteous, but sinners to repentance: he is a sinner, therfore him.

2. That he was the very Lambe of God, that came to take away the offences of the world: He hath many offences, therefore to take away his.

3. That he is a refuge for all them that be weary, and heauy laden: He is weary, therefore a refuge to him.

4. That he is our righteousnesse, and neere to all that call vpon him: hee calleth, therefore neere vnto him.

5. That if he liue, he liueth vnto the Lord, and if he dye, he dyeth vnto the Lord: whether he liue or die, he is the Lords.

Let the sicke be put in minde of receiuing the holy Sacrament, and that in time, and let them be counselled thereunto.

After the ſicke partie hath receiued the Sacrament, let him be comforted againſt the feare of death.

Let him ſay alſo, with

1. The Prophet *Dauid, Lord, remember thy ſeruant in all his troubles.*

2. The Publican, *God be merciſull vnto me a ſinner.*

3. The woman of *Canaan, Ieſus, thou ſonne of Dauid, haue pittie vpon me.*

4. *Iob, I know that my Redeemer liueth, and that I ſhall riſe againe, and ſee God, not with other, but with the ſelfe-ſame eyes.*

5. *Saint Stephen; Lord Ieſus receiue my ſpirit,* and to ſay: *I am that wounded man, bleſſed Samaritan, heale me: I am that wandring childe, that is not worthy to be called thy ſonne; Father, make me thy meaneſt ſeruant: I am the loſt ſheepe, O ſeeke and ſaue me: bring me home, Lord, vnto thy heauenly fold.*

6. To mention the words of Chriſt vpon

vpon the Crosse, *Father, into thy hands I commit my Spirit.*

He may be aduised to say; Iesus giue mee,

1. Patience in my trouble.
2. Comfort in my afflictions.
3. Strength in thy mercies.
4. Deliuerance at thy pleasure: *Iesus, be my Iesus.*

If the sicke be

1. Not able to pronounce them himselfe, let the Articles of the Creede be recited in his presence by some other: *I beleeue in God, &c.*

2. Distempered (as the best may be) in burning Feauers, and otherwise, choller shooting vp into the braine, and the malignant humours meeting with the vitall powers, which may cause rauing, let him in fewe words be moued to remember God, and the assembly may softly pray by him.

3. Troubled with ſtrange viſions, as good men haue beene, beſeech him in the name of God, to call to minde the abundant loue of Ieſus Chriſt crucified.

4. Seeme to be tormented in conſcience by reaſon of his former ſins, lay before him the abundant loue of our Lord Ieſus, and that where ſins doe abound, mercy doth ſuperabound: and that Chriſt lookes for repentant ſinners to come vnto him.

5. Penſiue and ſorrowfull, mention vnto him the ioyes of Heauen, whither he ſhall go, by Gods grace, and the troubles of this ſinful world, which hee hath often felt, and may now very thankefully leaue.

Reade by the Sicke.

The hiſtory of the Paſſion: *Luke* 22. and 23. Chapters.

The twenty nine Pſalme, *Vnto thee, O Lord.*

The 42. Pſalme, *Like as the Hart deſires the water ſtreames, &c.*

The

The 51. Psalme, *Miserere mei Deus.*

The 143. Psalme, *Heare my Prayer, O Lord.*

The 14. Chapter of Saint *Iohns* Gospell.

The 7. Chapter of the *Apocalyps.*

The 15. Chapter of the first Epistle to the *Corinthians.*

If the sicke be painfully grieued, or strangely visited.

1. LET not any censure him, as *Iobs* friends, who thought *Iob* an hypocrite, becauſe of his afflictions. Ioh. 4. 6. Iob. 22. 6.

2. Or as thoſe that told our Sauiour of the Galileans, who iudged them greater ſinners thē the reſt, becauſe the tower of *Siloah* fel on them.

3. Or as the Barbarians, who deemed Saint *Paul* an euill man, becauſe the Viper claue vnto him. Act. 28. 3.

4. Let none be glad when his enemy falleth, leſt the Lord ſee it, and it diſpleaſe him. Pro. 24. 17.

Gen. 50. 19. 5. Let euery one remember that of *Ioseph*, *Am I not also vnder the hand of God?*

6. That of the Apostle, in the Rom. 12. 12. 15. *Romans. Weepe with them that weepe,*

Ec. 7. 35 7. That of the Wiseman: *Be not slowe to visit the sicke.*

Iam. 5. 16. 8. That of Saint *Iames*, *Pray one for another.*

A forme of leaning the sicke to Gods protection.

THe Lord heare thee in the day of trouble: the name of the God of Iacob defend thee, send thee helpe from his Sanctuary, and strengthen thee out of Sion, grant thee thy hearts desire, and fulfill all thy minde. Some put their trust in Horses, and some in Chariots, but wee will remember the name of the Lord. Saue Lord, and heare vs, O King of Heauen, when we call vpon thee. Iesus the Sonne of the liuing God, put his passion betweene thy sins and Iudgement to come. *Amen.*

A

A forme of Confession to be vsed to the sicke by way of demand, saying,

DOe you acknowledge vnto Almighty God, your great and grieuous offences done in all your life?

2. Doe you acknowledge that you haue sinned in pride of heart, not thanking the giuer of all good for his gifts?

3. Doe you acknowledge that you haue sinned in pride of clothing, in pride of strength, of beauty, of eloquence, of riches, and that you thereof cry God mercy?

4. That you haue sinned in enuie, hearing any prayſed or better beloued then your selfe, whereof do you cry God mercy?

5. That you haue sinned in wrath and seeking reuenge, being moued vpon light occasion, whereof doe you cry God mercy?

6. That you haue sinned in sloth,

by heauineſſe of minde, in idle thoughts and imaginations, neglected prayer and meditation, whereof doe you cry God mercy?

7. That you haue ſinned in couetouſneſſe, by vnlawfull deſires of riches and worldly wealth, and not pittied the ſtate of the miſerable, as you ought to haue done, whereof do you cry God mercy?

8. That you haue ſinned in vnſatiable eating and drinking, by often exceſſe, whereof doe you cry God mercy?

9. That you haue ſinned by vncleanneſſe of life, vnchaſte thoughts, and the like, whereof doe you cry God mercy?

10. That you haue not giuen counſell to them that had neede, taught the ignorant, forgiuen them that offended you, whereof doe you cry God mercy?

11. That you haue ſinned, in breaking the ten Commandements, and not loued GOD aboue all, nor ſincerely worſhipped him, nor honoured

honoured his ſacred Name, but vſed the ſame in idle oathes. That you haue not ſanctified his Sabbaths, nor done due reuerence to your Parents and Gouernors. That you haue borne deadly hatred. That you haue liued vnchaſtly. That you haue taken your neighbours goods. That you haue depraued his good name, coueted that which was contrary to the Lawes of God, for all theſe doe you cry God mercy?

That you haue not vſed the gifts of the holy Ghoſt to the honour of God, the gift of vnderſtanding, the gift of counſell, the gift of ſcience, the gift of ſtrength, the gift of knowledge, the gift of dread, whereof doe you cry GOD mercy?

Then let the ſicke ſay after him.

For all theſe, or any other, knowne, or vnknowne, that euer I did

ſince I was borne, to this day, I aske God mercie with a penitent heart, beſeeching him to free mee from my ghoſtly enemy, and to pardon me all in the merits of his Son Chriſt Ieſus, my only Sauiour and Redeemer, in whoſe name, I pray as hee hath taught vs; *Our Father, &c.*

Prayers for the ſicke.

GOD, vpon whoſe pleaſure relyeth all our hope, in health and ſickneſſe; accept, we beſeech thee, our humble prayers which we offer vnto thee, in the behalfe of this thy ſicke ſeruant: Viſit him, O Sauiour, as thou didſt viſit *Peters* wiues mother, & the captains ſeruant; aſſwage his paine, as ſhall ſeeme to thee moſt expedient, and grant him deliuerance to thy good pleaſure, in the mercy and merits of thy dearely beloued Sonne, Ieſus Chriſt our Lord, *Amen.*

Another.

Another.

GOD, the onely refuge in all needes and necessities, the onely helpe in times of weaknesse: looke downe, wee beseech thee, with the eye of mercy vpon this thy sick seruant, as thou diddest vpon *Ezechias*; restore him to his former health, if it bee thy good will and pleasure: or giue him grace to take with faith and patience, this thy visitation, that after this painefull life ended, hee may rest with thee in life euerlasting, through Iesus Christ: to whom with the Father and the holy Ghost, bee all power, glory and dominion, now and for euermore, *Amen.*

Another.

GOD, which despisest not the sighing of contrite and sorrowfull hearts, receiue our prayers which wee now offer vnto

vnto thy diuine Maiestie, looke downe (wee beseech thee) vpon this thy seruant now afflicted with sicknesse: bee vnto him a tower of defence, against all assaults of his enemies; thy property, Lord, is to haue mercy, and to heale those that are broken in heart. Lord, wee beseech thee, send him the comfort of thy helpe in these extremities, that liuing, or dying, hee may reioyce in thee, through Iesus Christ our Lord *Amen.*

Another Prayer to bee said for the sicke.

O Lord Iesus Christ, which art the health of all men liuing, and the euerlasting life them which die in thy faith: wee thy humble seruants heere assembled, beeing sure the thing cannot perish, which is committed to thy charge:

charge: wee commit and commend vnto thee, O heauenly Father, this thy ſeruant grieued with ſickneſſe, beſeeching thee to make ſtrong his Soule againſt all temptations, and to couer and defend him againſt all the aſſaults of the Diuell: there are no merits in him, or any other to be alledged, but onely thy mercies: thou, merciſull Lord, waſt borne for his ſake: thou diddeſt preach and teach for his ſake: thou didſt pray and faſt for his ſake: thou diddeſt hunger and thirſt for his ſake: thou diddeſt al good works and deeds for his ſake: thou ſufferedſt moſt grieuous paines & torments for his ſake: And finally gaueſt thy moſt precious body to dye, and thy bloud to bee ſhed on the Croſſe for his ſake. Now moſt merciſull Sauiour, let all theſe things profit him, which thou moſt freely haſt giuen him, that haſt euen giuen thy ſelfe for him. Let thy bloud waſh and cleanſe the ſpots and fouleneſſe of his ſinnnes, let thy righteouſneſſe hide

hide and couer his vnrighteousnesse: Let the merits of thy bitter passion, be the satisfaction for his sins: giue him grace, that faith and saluation in thy precious bloud neuer wauer in him, but bee euer firme and constant, the hope of mercie and life euerlasting neuer decay in him: that charity wax not cold in him.

And finally, that the weaknesse of the flesh be not ouercome with the feare of death. Grant mercifull Sauiour, that when death hath shut vp the eyes of the body, yet that the eyes of the Soule may still behold and looke vpon thee, that when death hath taken away the vse of tongue and speech, yet that the heart may cry and say: *In manus tuas Domine commendo spiritum meum. Lord, into thy hands I commend my soule.* And againe, *Domine Iesu accipe spiritum meum. Lord Iesus receiue my spirit.* Amen,

Consola-

Consolatory speeches to comfort the sicke.

LEt the sick now send for his neerest friends, as the husband for his wife, his children, the Master for his seruants or the like, &c. and let him take his leaue of them, giuing euery one some good instruction in louing manner at parting: taking them by the hands, let him bid them all heartily farrewell.

Wee owe God a death: all our life haue we beene gathering *Manna* to comfort vs in our last agonie: what hurt is it in going to Paradise? after a while wee shall haue greater ioyes then now wee doe feele paine: we shall goe to one of those Mansions which Christ is gone to prepare for vs: our Head is in heauen already, to assure vs we shall, before it be long, follow after; we cannot haue our happinesse vnlesse wee goe vnto it.

Christ

Christ went not vp to glory, but first he suffered : our way to life, is to dye with Christ.

Let not paines dismay vs, for wee are passing from death to life, from sorrow to ioy: from a vale of misery, to Paradise of all comfort and consolation: *Let not our sinnes dismay vs*, Christ hath dyed for them, who is your Aduocate with the Father.

God is our Father, let him doe what beseemeth him good : let vs say; Father, not my will, but thy will be fulfilled.

You cannot think vpon God, but with ioy.

Know you, that he is the Author of life and death, and of all things that appertaine vnto them.

CHAP. XXII.

The manner of commending the sicke into the hands of God, at the houre of death.

GOd the Father, who hath created thee, God the Son, who hath redeemed thee, God

God the Holy Ghost, who hath infused his grace into thee, assist thee in all thy triall, and leade thee the way to euerlasting peace.

Answere. *Amen.*

Christ that dyed for thee, keepe thee from all euill.

Answere. *Amen.*

Christ that redeemed thee, strengthen thee in all temptations.

Answere. *Amen.*

Christ that loued thee so dearly, haue mercy vpon thee.

Answere. *Amen.*

Christ Iesus that rose from the dead the third day, raise thee bodie and soule in the resurrection of the iust.

Answere. *Amen.*

Christ that sitteth at the right hand of God in heauen, bring thee vnto euerlasting ioy.

Answere. *Amen.*

God the Father preserue and keepe thee, God the Sonne assist and strengthen thee. The blessed Spirit of the Lord God, the Holy Ghost be with

with thee. The Holy Trinitie ayde thee in life and death.

Answere. *Amen.*

God grant thy place may bee *Abrahams bosome. Amen.*

God grant thou maist behold thy blessed Sauiour in the state of glory. *Amen.*

God grant thy death may be precious in his sight, in whom thou art to rest for euer. *Amen.*

A briefe forme of Prayer.

MOst mercifull Father, wee commend vnto thee this thy seruant, the worke of thine owne hands, we commend vnto thee his Soule, in the merits of Christ Iesus his Redeemer. Accept, O Lord, thine owne creature: forgiue wee beseech thee, whatsoeuer hath been committed by humane frailty, and command thy Angels to conduct him to the land of euerlasting peace.

Answ. *Amen.*

Preserue, O Lord, the soule of thy seruant,

seruant, as thou diddest *Noah* in the floud. *Amen.*

Preserue, O Lord, the soule of thy seruant, as thou diddest *Lot* from the fire of *Sodome.*

Answere. *Amen.*

Preserue, O Lord, the soule of thy seruant, as thou diddest *Iob* in all his aduersities.

Answere. *Amen.*

Preserue, O Lord, the soule of thy seruant, as thou didst the Israelites from the power of *Pharaoh*, and the oppression of Egypt.

Answere. *Amen.*

Preserue, O Lord, the soule of thy seruant from the malice of Sathan, as thou diddest *Dauid* from all his enemies. *Answer.* *Amen.*

Preserue, O Lord, the soule of thy seruant, as thou diddest *Daniel* from the mouth of the Lyons.

Answere. *Amen.*

Preserue, O Lord, the soule of thy seruant, as thou diddest the three children from the fierie flames.

Answere. *Amen.*

Preserue

Preſerue, O Lord, the ſoule of thy ſeruant, as thou diddeſt *Elias* from the falſe Prophets, that ſought his ouerthrow.

Anſwere. *Amen.*

Preſerue, O Lord, the ſoule of thy ſeruant, and deliuer him, as thou diddeſt the Apoſtles, *Paul* and *Barnabas* out of priſon at midnight.

Anſwere. *Amen.*

From that ruefull darkneſſe,
Deliuer him, O Lord.
From the paines of hell,
Deliuer him, O Lord.
From euerlaſting maledictiõn,
Deliuer him, O Lord.
By thy Natiuity,
O Lord, deliuer him.
By thy Faſting and Prayer,
O Lord, deliuer him.
By thy hunger and thirſt,
O Lord, deliuer him.
By thy Croſſe and Paſſion,
O Lord, deliuer him.
By thy deſcenſion into hell,
O Lord, deliuer him.
By thy reſurection from the dead the third day. *O Lord,*

O Lord, deliuer him.

By thy aſcenſion into heauen.

O Lord, deliuer him.

By thy ſitting at the right hand of the Father in glorie,

O Lord, deliuer him. Amen.

Into thy merciſull hands, O heauenly Father, we commend the ſoule of thy ſeruant now departing: acknowledge, wee beſeech thee, a ſheep of thine owne fold, a lambe of thine owne flock. Receiue him into the armes of thy mercy, knowing, the thing cannot periſh which is committed to thy charge: O moſt merciſull Ieſu, receiue wee beſeech thee his ſpirit in peace, *Amen.*

The bleſſing of the ſicke, when hee is now giuing vp the Ghoſt.

Ieſus Chriſt abſolue thee from all ſinnes.

Anſwere. *Amen.*

Ieſus Chriſt remit all the euill which thou haſt committed by thy hearing, by thy ſeeing, by thy touching, by thy taſting howſoeuer.

Anſwere. *Amen.*

Ieſus

Iesus Christ that dyed for thee, put out all thy offences.

Answere. *Amen.*

Iesus Christ that calleth thee, receiue thee into his heauenly kingdome.

Answer. *Amen.*

The Lord blesse thee, and keepe thee. The Lord make his face to shine vpon thee. The Lord lift vp his countenance ouer thee, and giue thee a ioyfull Resurrection to life euerlasting.

Answere. *Amen*

Depart, O Christian Soule, in the Name of God the Father, who created thee; of God the Sonne, who redeemed thee; of God the Holy Ghost, who sanctified thee; one liuing and immortall God: to whom be glory for euer and euer, *Amen.*

These or such like Praiers ended, let the Assembly pray euery one in silence to himselfe, and then taking their leaue of the Sicke commending them to God they may depart.

A Prayer

A Praier to be vsed by the Assembly at the time of the Christian mans departure, or when hee is now departed.

LET VS PRAY.

O Almightie and Euerlasting God, seeing it hath pleased thee to take this thy seruant out of the miseries of this sinnefull world, vnto thy heauenly Kingdom, (Lord) thy Name bee blessed now and euermore. Make vs, we beseech thee, that yet remaine, mindfull of our mortality, that we may walke before thee in righteousnes and holinesse all the dayes of our life, and when the time of our departure shal come, wee may rest in thee, as our hope is, this thy seruant doth, that we with him, and all other departed in the faith of thy holy Name, may reioice together in thy eternall and euerlasting Kingdome, through Iesus Christ our Lord, *Amen.*

Chap.

CHAP. XXIII.

A Consolation to all those that lament and mourn for the departure of others.

TO vse mourning for the dead, both decencie amongst men, and christianity amongst christian men doth allow as much: examples of holy Scriptures doe approue the same. What more seemly then the performance of a duty, whereby we giue testimonie of naturall affection, in this solemne departure each from other? God hath neither made vs stockes nor stones, nor giuen vs hearts which should haue no feeling, when occasions are offered, or times beseeming doe require sorrowfull affections.

2. On the contrary what more vncomely, then to vse mirth in the house of mourning? A very Heathenish manner was it thought to bee by the decree of an ancient Counsel, to sport at these motiues of mourning.

Concil. Arel. 3. sub Leo.

3. For

3 For examples in holy Scripture, wee find that *Abraham* mourned for *Sara* his wife: all Israel for *Samuel* their Prophet, the people in the Wildernes for *Aharon* their high Priest, the Inhabitants of *Bethulia* for *Iudith* that honourable Widdow; the the Machabees for *Iudas* their noble Captaine: *Martha* and *Marie* for *Lazarus* their brother: the women of Iurie for their Children, *those young Infants*: the twelue Patriarks for *Iacob* their aged father: *Dauid* for *Ionathan* his trusty & faithful friend. Nay, Christ himselfe, saith S, *Ierome*, went not to his Sepulcher without weeping eyes.

Gen.23. 2. 1 Sam. 25.1. Num.20 29. Iud.16. 24. Mac 9. 20,21 Ioh.11. 31. Mat.2. 18. 2 Sam.1 17.

Neither hath this mourning beene a light passion onely. Great was the lamentation that IACOB made at the supposed death of his beloued sonne IOSEPH, when he sayd; *I will goe vnto the grasse to my sonne sorrowing.* Great was the lamentation that DAVID made, when newes was brought him of *Absalons* end: *O my sonne, Absalon*

Gen.15. 14.

2. Sam. 18. *my sonne, my sonne Absolon; would God I had dyed for thee: O Absolon, my sonne, my sonne.* It was no doubt a sorrow to his heart. Great was the lamentation which the Widdowes made for *Dorcas* so good a woman, full of good works and Almes, when they considered her goodnesse and bountie towards them. *And thus we see the laudable custome and practice, in mourning for the dead.*

Act. 9. 39

4 When the Apostle forbad the Thessalonians to sorrow, he did not absolutely forbid all sorrowing, but sorrowing after the manner of the Gentiles. So S. *Austin, Contristamur, sed non sicut cæteri*, Indeed wee are sorrowfull, but not as others, without hope. *Non culpamus affectum*, saith *Bernard, sed excessum:* We blame not the affection it selfe, but the excesse, or want of moderation. We may not only vse moderate sorrow in the departure of others, but euen in the departure of the godly, and well disposed themselues.

1. Thess 4. 13.

Aug. de ver. Ap. Ser. 32.

Bern in Can. Ser. 26.

Now, as good men often are, and (in

(in regard of their great misse in the world, haue been many waies helpfull vnto others:) So is it a signe of some ill dealing amongst men, when the poore and distressed let them go away without any lamentation at al.

It was sayd by the Prophet *Ieremie to Iehoiakim, So long as thy father did helpe the oppressed, did he not prosper?* And after he addeth this, as a great punishment to bee layd vpon him; Well, thou shalt dye in griefe of minde, and there shall be none to make lamentation for thee. Ier. 22. 15.

5 The Apostle confesseth in plain words, that God had mercy on him in sparing *Epaphroditus*, lest hee should haue had sorrow vpon sorrow: to shew that he was not so Stoicall, but himselfe should haue had feeling in such a case. Phil. 2. 27.

My sonne, sayth the Wise-man, *powre forth thy teares ouer the dead, and neglect not his buriall.* Whence wee may also gather, that funerall rites, decent interring of the corps, exequies & seemly mourning, which Eccl. 38 66.

August. de verb. Apo. Saint *Austin* calleth, *Officia postremi muneris*, our last dueties of loue in this world amongst friends, are not vnfitting the practice of those, amongst whom all things should bee done in order.

1 Cor. 14.40.

6 The Israelites in burying so honourably their Fathers and Gouernours, did shew themselues a people of good and orderly carriage in the world. Surely *Dauid* did shew mercy (saith the same Father) to *Saul* and *Ionathan*, in burying their bones in that decent manner he did. *My sonne* (sayth *Toby*) *when I dye, burie me honestly.* The new Sepulcher the clean linnen clothes, the sweet ointments, the assembly of men of reputation, shewed how our Sauiour was respectiuely regarded; yea, and entombed with solemnitie. Sure it is, that these bodies which haue been the Temples of the holy Ghost, and shall be changed at the day of doom into a condition of glory, should haue a decencie performed vnto them at their farewel frõ the world.

August. de cura. geren pro mort.

To. 14.10

It

It was the desire of the old Patriarkes, that their bones might be orderly laid in the sepulchers of their Fathers. In the second of *Samuel*, and the second Chapter, *Dauid* sent messengers to the men of *Iabesh Gilead*, and said vnto them, blessed are ye of the Lord, that you haue shewed such kindnesse to your master *Saul*, and buried him.

It was the praise of Heathen Conquerors, to permit the buriall of the dead. Wherfore, not to yeeld them, after a *Cynicke* manner, comely burials, or Christian mourning with moderation, is most inhumane; nay, it is a conceit to say the truth, very barbarous. *Zenoph. li. de Iust. Cyril.*

7 Notwithstanding, to sorrow as men without hope, is farre distant from the rule of faith: which tells vs, *That the death of the Saints is precious in Gods sight.* They are at peace, and their hope is full of immortalitie. Psa. 116. 16.

He that sayd, *My son, powre forth thy teares ouer the dead*, sayd also, Ec. 38. 17.

Comfort thy ſelfe. And ſurely Chriſtians of all others, who beleeue the Reſurrection vnto a better life, ſhould raiſe vp themſelues by faith, from too too dolefull paſſions. For, as in all other things, ſo in this, a moderation ſhould be had.

8 Haue we loſt a good Father, a friend, a husband, wife, or children? we may ſay with *Iob*, *Dominus dedit, Dominus abſtulit*: The Lord hath giuen, and the Lord hath taken away, *Sit nomen Domini benedictum*: *Bleſſed be the name of the Lord.*

Iob. 1. 21.

Neither are they cleane taken from vs, but only gone a little before vs in the way, wherein we muſt all follow. Wee ſhall one day meet againe by the grace of God: at which time (ſayth *Cyprian*) there will be no meane ioy, when good friends come to liue together, and to reioice together. Our knowledge is now but in part, then ſhall we know, as wee are knowne: Where *Peter* ſhall be *Peter*, and *Paul* ſhal be *Paul* (ſaith S. *Cyril*) and many long ſince departed ſhall

Cypr. de morte.

Cyril in Iohan.

ſhall (as ſome of the ancient Fathers ſay) be knowne of vs, that haue liued long after, as *Peter* knew *Moſes* and *Elias* vpon the Mount. If it will be a comfort to ſee one another; aboue all, O good God, what a ioy ſhall it bee to ſee Chriſt the Sauiour of the world? *Aug. Cryſoſt.*

6 Amongſt other means of comfort, that happy hope of the Reſurrection, ſhould raiſe vs vp from our moſt penſiue thoughts: *Reſurrectio mortuorũ, fiducia Chriſtianorũ*, ſaith *Tertullian*, the Reſurrection of the dead, is the confidence of Chriſtians. Chriſt our Sauiour before his Paſſion, when hee ſaw his Diſciples ſorrowful for his departure, which was ſo ſhortly to enſue, ſayth vnto them: *If you loued me, you would reioice, becauſe, I ſaid, I goe vnto the Father.* So it may be ſaid to thoſe that mourne for the miſſe of others; Let not your minds be too much plunged in ſorrow, becauſe you loued thoſe for whom you thus lament, they are gone vnto their eternall Redeemer. Ioh. 14. 29.

God ſayth, *I am the God of Abraham, the God of Iſaac:* God is the God of the Faithfull departed.

10 It is ſaid of *Enoch*, becauſe his ſoule pleaſed God, God took him away: It was ſpoken as a bleſſing to *Ieſias*, that hee ſhould be gathered vnto his Fathers, before the captiuitie of the people came. S. *Ierome* of ſinfull times ſaith, *Fœlix Nepotianus qui hæc non videt*; *Nepotian* is a happy man that liues not to ſee this wicked world. Surely, ſaith S. *Auſtin*, as good men are gone from vs, ſo are they gone from a place full of many aſſaults. And S. *Ambroſe* of one, *Non tam nobis*, he was not ſo much taken from vs, as from dangers.

Gen. 5. 24. 2 Reg. 22. 20.

Hier. ad Helio. Aug de prædeſt. in Sanct.

Ambro. de exceſ. Satyr.

12 When God ſhips his *Noahs*, it is a ſigne there is a flood not farre behind. When God ſends Angels to fetch his *Lots* out of *Sodome*, it is a ſigne there is puniſhment for the ſinfull Cities ſhortly to enſue. When God takes *Lazarus* into *Abrahams* boſome, there is then no more penurie to endure.

Gen. 7. 1

Gen. 19 1.

Luk. 16. 22.

Where-

Wherefore, ſeeing we are all to paſſe downe the ſtreame of mortalitie, we may not thinke it ſo ſtrange to haue experience thereof in the departure of others, which wee ſhall one day experience in our ſelues. If we complain of the death of friends, wee complaine in effect that they were borne mortall.

Wee ſhould remember, death is as the lines drawne from the Center vnto the Circumference, euen on euery part: or as the vpright Magiſtrate, equall to all: which may the rather moue vs, to be content in caſes ſo reſolute as Death: wee muſt take all as well as wee may, ſeeing there is no remedie to recouer our loſſes, let vs comfort our ſelues. The good meaning borrower, the ſooner his debt is diſcharged, the ſooner hee is at quiet. Hee that makes but a ſhort voiage, and is the ſooneſt at the Hauen, is the ſooner alſo from danger of Shipwracke: hee that is to finiſh a iourney, better it is to doe it quickly then ſlowly: happy is that

man that hath life in patience, and death in desire.

13 It was not without cause, that the Wise-man prayſed the dead aboue the liuing, for sure they are in a better case by farre, departing in the Lord. And Saint *Iohn* heard a voice *from heauen*, saying: *Blessed are the dead. A voice from heauen*, and therefore from a place where is blessednesse indeede, and could best testifie of it, and those that possesse it.

Apo. 14. 15.

Againe, *Nemo mortuus*, sayth S. *Austin*, *qui non fuit aliquando moriturus*. There is none dead, which must not needs dye ere long, no ransome can redeem from death. They now rest from their labors, and therefore their good estate now obtained should the rather moue vs, (remembring their good) to be content.

August. &c.

At our entrance into the world, wee brought with vs a subiection vnto death, all sinned, and therefore *death goeth ouer all*, and returne wee must to the place from whence wee came,

Rom. 5. 10.

came, ſooner or later, this world being but our baniſhment for a time, from which theſe bleſſed ſoules now freed, would tell vs, (were they to return into theſe earthly regions, which without controuerſie they do not) that they with *Mary, haue choſen the better part.*

Aug. de Spirit. & Anima, cur, geren pro mort.

Luk. 11. 41.

Wee here with *Martha, are careful about many things*, they haue that one thing which is neceſſarie, that ſhall neuer be taken from them. O ſpeech of comfort! Chriſt ſaith; *Father, I will that they whom thou haſt giuen me, be euer where I am, that they may behold my glory.*

Mat. 21. 30.

14 How to accept of, and take in good part, as we may, the loſſe as wee count it, or rather miſſe for a time, of friends departed: the behauiour of *Dauid* in this caſe may be conſidered, who, when the child was ſicke, faſteth, prayeth, proſtrateth himſelfe vpon the earth: but hearing that Gods will was accompliſhed in the death of the childe, *Dauid* roſe vp, ate bread, receiued comfort,

comfort, as it seemed after all his sorrow; being demanded the cause of this diuersity of behauiour, answered: *While the childe was yet aliue, I fasted and wept, for I said; who can tell whether God will haue mercy on mee, that the childe may liue? but beeing dead, wherefore should I now fast? can I bring him againe any more? I shall goe vnto him, but he shall not returne vnto me.*

1 Sam. 22.19.

In the like case Saint *Bernard*, being not a little moued for the death of one, *I turned me* (saith he) *to prayer and weeping, at last I considered that God had done what seemed best in his diuine prouidence, what should more sorrowing auaile? Lord, thou hast taken thine, none of mine, teares forbad me to speake further.* And so the good Father resolued to rest content with the will of God.

Chap.

CHAP. XXIIII.

How those that vndertake any dangerous attempts, eyther by Sea or Land (wherin they are in perill of death) should specially beforehand make themselues ready for God.

IF those men, who liue in times and places of most safety, should (respecting the vncertainty of humane condition) thinke euery day of their last day, which by little and little will come vpon them: then how much more ought those who enter into a place of apparant perill, and vndertake attempts of greatest danger, stand vpon their guard, and bee euermore well prouided to bee ready for God?

But here we must seriously consider, that the vndertaking of attempts, wherein life in indangered, is onely warrantable, when the cause is iust, & the authority lawfull. The desperate enterprises of those, who in priuate quarrells goe forth with

with murthering hearts, and in their hands the instruments of death, are most vnsufferable: in this case to be taken from the world is very dangerous: how should hee thinke God will receiue his soule, that dyed with a minde desirous to shed that bloud, for which Christ shed his bloud? There is in these attempts, more murthering malice then Christian Manhood. Let the publique Magistrate vse the sword, let the priuate man surcease: iust occasion so requiring, let him then prepare in the name of God.

Ionas 1. 6. 2. Heathen men could tell *Ionas*, that in a case of imminent danger, there was no other refuge, but to flye vnto the assistance of some superior power, by calling vpon God. *Pharaoh* himselfe could intreat *Moses* to pray for him, how much more then should those, whose hope reacheth further then the sauing or losing of a life mortall, entring into any attempt, wherein they are in hazzard: first, with *Iudith*, to worship

Iud 9.1. God

God in all deuotion; and then ſhee went foorth for the deliuerance of *Bethulia.*

3. Faith and truſt in God, doth not make men cowards, but rather addeth ſpirit and comfort in great aſſaults of enemies. By faith (ſaith the Apoſtle) *Gedeon, Baruc, Samſon, Iephte*, and alſo *Dauid*; of weake were made ſtrong, waxed valiant in battell, turned to flight the Armies of aliants, who came againſt Gods people with great force and multitudes. Heb. 11. 32.24.

While their enemies were arming themſelues with ſword and ſhield, the manner of God his people, was to arme them with deuotion, as faſting and praier, and a religious commending themſelues, either in life or death to his protection.

4. When *Balaak* ſawe the people of Iſrael proſper more by their praying, then he could by his fighting, he would needes haue *Balaam* to curſe them. Num. 22 5.

Moſes (ſaith Saint *Ierome*) fought as *Ier. ad Heliod.*

as well as *Iosua* against *Amalech*, for while *Moses* held vp his hands, Israel preuailed, and when he let his hands downe, *Amalech* preuailed, but *Moses* hands were steady vntill the going downe of the Sun.

Exo. 17. 11.12.

Ruffinus and *Socrates* write, that *Theodosius* the Christian Emperor, in a great battell against *Eugenius*, when hee saw the huge multitude that was comming against him; and so (in the sight of man) there was an apparant ouerthrow at hand, he gets him vp into a place eminent (or in the sight of all the army) fals down prostrate vpon the earth, beseecheth GOD, if euer hee would looke vpon a sinfull creature, to helpe him at this time of greatest need: suddenly there rose a mighty winde which blew the darts of the enemies backe vpon themselues, in such a wonderfull manner, as *Eugenius* with all his host was cleane discomfited, who saw that the power of Christ fought for his people, and therefore cryed in effect as the Egyptians did: *Oh*,

Ruf. Socra. Eccl hist.

God

God is in the cloud, or fighteth for them.

5. Thus with faith and constancy haue the seruants of God gone forth against their enemies, with all deuotion thorowly preparing themselues, either for life or death, as it should best stand with the good pleasure of his diuine prouidence.

For these therefore that vndertake and attempt, either by Sea or by land, wherein life (more then ordinary) is endangered, let them in the name of God goe forth with soules prepared: for in so doing, they remember themselues to haue a further expectation, then either the gaining or losing of a life temporall. *Paratos inueniat*, saith *Eusebius Emisenus extrema necessitas, quæ sæpe opprimit imparatos: Let extreame necessity finde them ready, which is wont to oppresse men vnready.*

Eus. Emis. hom. 1 ad Mon.

In worldly affaires we oftentimes forget heauenly, and therefore good reason, that in heauenly wee should also goe aside from all earthly cogitations, and presenting

ting our ſelues before God, commend in ſolemne manner, our ſoules into his hands: which done, with *Heſter* we may ſay: *If we periſh, wee periſh, now the will of God be fulfilled.* So therefore, for men attempting dangers by Sea and Land, or vpon what occaſion ſoeuer, either ordinarie, or extraordinarie: when they aduenture to vndertake any action, wherein life is put in hazzard: for all theſe or any of them to prepare themſelues for their departure, it may be ſaid which Saint *Iohn* hath in the Apocalyps, *Hic eſt ſapientia, Here is wiſedome.*

CHAP. XXV.

A brieſe direction for ſuch as are ſuddenly called to depart this world.

CONcerning prayer, for our deliuerance from ſodaine, or vnprouided death, how meere it is, that we doe not giue the leaſt occaſion to vncharitable cenſures to ſpeake of vs when we are

are gone: And how well the Church vſeth this among other commendable kindes of prayer, ſomewhat hath beene before mentioned: and their hardeſt conceits, who in this caſe are ouer haſty to iudge others, departing this world to their ſeeming ſuddenly, is in part anſwered. It now remaineth that ſome direction bee laid down, for their better inſtruction, who in this caſe are called to take their farewell of this vale of miſery, ſometimes in a very moment.

1. Firſt, let it be remembred that we are all vnder the hand of God, whoſe proceedings are vnſearchable, and paſt finding out: who knowes better (as hath beene ſaid) how and when the beſt is to bring vs to his Kingdome; O Lord, thou art the Workman, wee are the veſſels; wee the clay, thou art the Potter.

2 Secondly, let them call to minde, our condition in this World, how neere wee are to death euery moment. The word which in Hebrew

brew ſignifieth dead, doth in one title onely differ from that, which ſignifieth mortall, or ſubiect to death: to ſhew that in the holy tongue, mortall differeth from dead, but in one title. Againe, that we are no other but *Dauids* ſtranger, our tarrying is but for a night, ſeeke vs in the morning, *Wee are gone:* wee know not the time of our departure, & cãnot tel the certainty of that day, and peraduenture this is the day.

Our bodies are combined of the foure Elements, humours hauing the nature of the water, the lights and the lungs, which are the fan of the heart, the nature of the ayre; the hart it ſelfe which is ſmalleſt vpward, the nature of the fire; the bones and fleſh the nature of the earth; and the nature of mixed bodies is turned (as the Philoſophers tell vs) in a very inſtant into the firſt matter, which done, a diſſolution there is of the whole. The ſoule being departed from the body, there is the houſe, the houſeholder is gone.

2. Thirdly,

Thirdly, let him consider, that we came not together, but *as the labourers into the Vineyard*, some came in at one houre and some at another, so is our departure out of the Vineyard; our comfort is, be it sooner, or later, the great Lord hath a penny ready for the labourers. Mat. 20. 10.

4. Fourthly, let not the suddennesse dismay any, for vnto the faithfull man, it is no suddennesse at all, the righteous is neuer preuented by death, how soone soeuer hee bee gone. God respects not, sayes *Saint Austin*, so much *Quo modo; after what manner*, as *quales morimur; what manner of ones we die.* *Aug. de quest. diuc. cap. 24.*

When we liue in his feare, we die in his fauour, bee our departure neuer so soone. And *Non multum curandum est iis, qui necessario morituri sunt, quid accidat vt moriantur, sed moriendo, quo ire cogantur; We should not so much care for the manner of dying, as beeing dead, whither we goe.*

5. Last of all, let not this short warning bee a scruple to the conscience Rom. 14 8.

ſcience of any; wee muſt referre all to Gods diſpoſing, either in life or death, ſo, or ſo: haue not ſome the time of preparing themſelues as they would? Let them remember that *Abraham* had onely an intention of offering *Iſaak*, and yet the holy Ghoſt tels vs by the Apoſtle to the Hebrewes, that *Abraham* offred *Iſaak*, mentioning the very deede to bee done.

6. The Maleſactor vpon the croſſe deſired no more of Chriſt in his dying fits, but to bee *remembred of him in his Kingdome*: and Chriſt tels him of more then beeing *remembred there*; to wit of his *being there*. *Dauid* did not build a Temple, yet *Dauid* prepared ſtuff for the worke, and this preparing was very acceptable vnto God. Though they doe not accompliſh a treatable departure from this life: yet preparing in time of health for this worke, this preparing is, no doubt, well pleaſing vnto God, to whom they are going.

7. In

7. In these cases of necessity then, with one out-cry to awaken Christ at the sterne of the Ship, or with *Peter*, One *helpe Master, I perish* or with the Publican, one stroke of the brest; with one, *Deus propitius esto mihi peccatori*; *God be mercifull vnto me a sinner*, one generall repentance for all together with *Mary Magdalen*, shall, like *Abels* well-pleasing offering, ascend vpward and finde fauour with him, with whom it is as proper to heare sorrowfull supplicants, as it is for mercy, to helpe extreme misery.

8. But now, considering we liue in this fraile estate, and at such an vncertainty, as wee do; our time is euer neere (saith Saint *Austin*) because we are mortall, neerer because we liue amongst casualities. If wee were of a glassy matter, saith he, our feare were the lesse, for then being kept from knockes, there were some hope of continuance; keepe we our selues as charily as we can, we shall away: Doe wee ouercome enemies without?

Aug. de verb. Ser. 1.

without? diſeaſes within will alſo ſurpriſe vs.

Can we auoid ſtrokes of weapons? the ſtroke of death is vnauoidable. Can we preuent externall dangers? A Feauer at laſt, or at leaſt ſome other infirmity will bring vs downe, whether in the bed, or in the field, I cannot ſay, this we muſt reſolue vpon, that we muſt away.

All which ioyntly conſidered, as our whole life is a paſſage to death: ſo ſhould it be a preparing for death, that ſo, how ſoone ſoeuer wee are called hence, when the body returneth to the earth, from whence it was taken, the ſoule may go to God that gaue it.

9. Beſides the ſundry vnſuſpected meanes, (neuer ſo much as dreamed of in all their liues) how many haue come vnto their deaths, (wee haue ſeene or heard as much): beſides, I ſay their vnexpected meanes, whereby many haue ſuddenly departed this world: diſeaſes there are, as dead palſies, impoſtumes, breaking inward,

ward, which take away many, who neuer knew what age meant; nay, what sicknesse meant, sodainly they are gone. Physitians can tell vs, extremities eyther of ioy or sorrow effect as much, and hystories approue the same.

Joa. Fu. lib. 1. Sect. 5. Gel. lib. 5. cap. 5. Diagora. Rhodius præ gaudio, Pub. Rutilius præ dolore, expirarunt subito.

An ancient Roman beholding his three Sonnes in one day, to beare the prize in the place of masteries, for very ioy sodainly hee breathed his last. A noble Matrone at one sorrowfull sight, ended her day with the very doubling of one sorrowfull out-cry; *O Pompey, Pompey!*

In all this let vs obserue this lesson, to prouide aforehand for a time to come: let vs learne, as *Elias* said, to acquaint our selues with God, and to resort early vnto the Lord, as the Wiseman speaketh, *Ante mortem fiat, quod post mortem prodesse possit: Let vs doe that before death, which may doe vs good after death*; and then sooner or latter, death shall not harme vs, which is vnto the euill only euill, and to the good, good, as

August. de Ciuit. Dei. lib. 13.

the ſame Father ſaith.

11. All our care, all our ſorrow, all our feare concerning death, is but to die a little the latter, howſoeuer it pleaſe God to diſpoſe of vs, whom we may beſeech, if it ſhall ſo ſtand with his good pleaſure, for a tretable departure.

Anſel. in medit. O Lord, ſaith Saint *Anſelme, Take from me, if thou wilt; my goods, my riches, my pleaſures, my life; only leaue me my hart, which may neuer ceaſe to loue thee, and call vpon thee.*

Much doth he offer, that offereth the affections of his ſoule: loud doth he cry, whoſe faithfull thoughts ſay: *Domine Ieſu, accipe ſpiritum meum, Lord Ieſus receiue my ſpirit.*

CHAP. XXVI.

An Admonition for all ſuch as finde themſelues troubled with euill motions to commit faithleſſe and feareſull attempts againſt themſelues.

TO take all aduerſities of the World with a calme and quiet minde,

minde, is a dutie of Christian patience: to beseech Almighty God for his resisting helpe and Grace, against all euill and graceless motions, which proceede from the olde enemy of man, is a part of Christian deuotion: nature is weake to raise vp it selfe, aduersities and temptations are strong that would cast it downe, both aduersities and temptations fly away before the face of our trust in God.

2. Are many assaulted, or so deeply distressed, that they beginne to waxe weary of life, and for feare of some little disgrace of the world, sometimes, saith Saint *Austin*, *The hard vsage thereof, that they would needes be gone, and they care not how too?* Let these remember, that God hath giuen no man leaue to cut off from himself space of repentance, or shorten that benefit of life, which he hath granted him, to gaine a state of eternity in. Hee that brought vs into the World, ought to haue the calling of vs hence: when he calleth,

then, and not before, wee willingly depart this earthly Tabernacle.

3. Abridge the time we may not; we must not for all disgraces, and iniuries, and obloquies, the crosses, and losses this world can lay vpon vs: fie vpon that discontentment, that should make any cowardly to runne away, or distrustfully to giue ouer his standing, before he bee called by the Generall of the field, fie vpon that dispaire that should make any cast away themselues, and forget they haue soules to saue. *The mercy of man reacheth vnto his neighbour, but the mercy of God, reacheth vnto all flesh.*

4. As the pleasures of this world, should not make vs loue life more then we ought, so also the calamities of the same should not cause vs to leaue life before wee ought: wee must let the little twist of mortality, twine out, vntill our clue be ended, and pray God euermore to grant vs the thred of grace, to bring vs out of the Labyrinth of a troubled minde.

5. None

5. None may seeke death, for death should rather come vnto vs, then we go vnto it, before our time; be our calamities neuer so great: life is precious, and it were impiety desperately to bring it into perill.

6. To be any way accessary, much lesse principall in our owne decay, is most vnnaturall and haynous before God and man; with *Caine* to see *magnitudinem culpæ*, but not, *magnitudinem misericordiæ, the greatnesse of their sinnes*, but not *the greatnesse of Gods mercy*: with *Achitophel* and *Iudas*, to finish their vnhappy dayes, by a tragicall and most vnhappy end, is haynous, and most execrable.

7. Will God require blood at the hands of man and beast, and shall he not require it at thy owne hands? If hee command in the law, Thou shalt not kill, art thou not included within the compasse of this Commandement, if thou embrue thy hands in thy owne bowels? *Non alterum* (saith Saint *Austin*) *ergo nec*

teipsum, Thou maist not kill another, therefore not thy selfe.

8. But what hath been the cause, which hath brought forth some of these faithlesse and fearefull attempts? surely, such either with *Nero*, who saw himselfe censured of the Senate, and hated of all good men, they began to loath life, as ashamed to liue any longer amongst men: or else with *Sardanapalus*, who for all his bold denying of God, at euery hearing of the thunder, was wont to hide his head in a hole, they at last, by a faithlesse and and abiect feare, seeke their owne riddance from amongst men, and leaue behinde them a name of infamy. To leaue these Heathen, with their barbarous and Heathenish practices against themselues: For Christians, whose faith endoweth them with heroicall constancie; shall any miserie, or any discontent cause them to lay violent hands vpon themselues, and with *Saul* incurre their owne ruine? God forbid.

6. *Maluit*

6. *Malunt Sanctus Iob* (saith an ancient Father) *potius in sua carne mala perpeti, quam illata sibi morte cruciatibus carere. The holy man Iob would rather endure in his flesh all aduersities, then procure his deliuery by an vntimely end*, and so to want miseries. Now we preferre *Iob* before all the *Catoes* of *Vtica*, and *Lucretias*, that euer liued, although the one attempted this enterprise of a peuerse stoutnesse, because hee could not endure *Cesars* victory; the other vppon a supposed doubt of the Worlds infamy; supposed onely, for in such a case there were two parties, and but one adulterer. *Aug. de Ciuit. Dei. lib. 1. cap. 14.*

Cleombrotus is brought in also after reading *Plato*, concerning the immortality of the Soule; and *Razis* a defender of the City Ierusalem. Well, saith Saint *Austin*, *what of all this? had Cleombrotus well obserued Platoes instructions, he should haue learned another lesson.* Was *Razis* a defender of the Citie Ierusalem, tell vs, how hee thought of the Ierusalem 2 Mac. 14. 37.

that is aboue? Looke wee vnto the liues of all the Patriarkes, Prophets, Apostles, Saints and seruants of God, who had as great aduersity, in in the world, as euer any, and wee shall neuer finde the least inclination in them this way, but euermore relying vpon God, their manner was to waite, vntill death opened the dore.

10. Wherefore, bee it farre from all beleeuers to bee cast downe by distrustfull thoughts, amongst the distresses of the world. The Tempest may rage, but stay awhile, and a Calme will follow.

The Sunne may be ouercast for a time, the weather will bee faire againe, taste and see how gracious the Lord is; μακάριος ἀνὴρ ὃς ἐλπίζει ἐπ' αὐτόν: *Blessed is the man that putteth his trust in him.*

11. Wee ought neither to feare death, nor seeke it. *Why (should I feare* (saith the Prophet) *in the euill day, when the wickednesse of my heeles compasseth me about in the euil day, and when*

when the wickednesse of our heeles compasseth vs about, in the euill day? What is that, saith Saint *Austin? The wickednesse of our heeles, which are those?* Is not the euill day, the time of our approching end? or of our greatest triall? is not this wickednes, our sins committed, which would hinder or trouble our passage now departing? How comes it to passe we should not feare? mary the euill day, by the hope of the resurrection, is made a good day, the wickednes which our mortall enemie the Serpent casteth at our heeles, is now remoued by him, who hath broken his head.

August. in Psal. 48.

12. Now therefore, though all the miseries of the World, in times of extremity doe band themselues against vs, let them neuer draw vs away from this happy hope: deliuerance will come, and when euill motions arise, let a remembrance of Christ Iesus step in to comfort our hearts. It was the holy practice of one, when bad thoughts began to trouble him, to insist in prayer, when

worser motions did prouoke, to insist more feruently, in short time both thoughts and motions left him.

13. By this which hath been said, we may obserue according to that of the Prophet, *Declina a malo, & fac bonum, eschew euil, & do good.* in eschewing, men may obserue the hainousnesse of those actions, which some haue attempted desperately against themselues: how the law of Nations, to deterre men from such attempts, haue denied decent and seemely burialls; the shamefulll infamy they left behinde; besides the displeasure of Almighty God, is sufficient to shew their euill ends.

14. On the other side, how much it behooueth al men & most especially those who remember they haue a helper in heauen: to goe through with magnanimity, the tribulations of this world, we may perceiue, because assuredly, after a long suffering, there is long reioycing; yea, for euer and euer in the World to come.

Wherefore

Wherefore it may be said to any distressed man, which our Saviour Christ himself said to one in distresse *Sonne be of good comfort, thy sinnes are forgiuen thee.* Mat. 9.

15. Are any assaulted so, as they now begin to loath life, nay, which is worse, intend to become more cruell vnto themselues then Homicides? Let them remember that they haue somewhat more to lose then a temporall life, and therefore should bee carefull in so great a charge as their eternall safety is worth. Wo be vnto them, saith the Wiseman, who haue lost patience, much more in such a distrustfull manner, as this. If a Paricide be most hainous, for that by how much the neerer, saith S. *Austin*, by so much the more wicked; then none more wicked then those who wilfully perish by their own hands, because none so neere themselues, as themselues: what doe these miserable men, but seeke to cure misery, by casting themselues into greater misery? Eccl. 2. 15.

16. Had

16. Had the Martyrs of old been of these mens minde, they might soone haue ended lingring torments by some quick dispatch or other, but that they would not dye for all the torments the World could lay vpon them, had they beene greater then they were, Christ our Sauiour saith vnto *Peter*, When thou wert young, thou girdedst thy selfe, and wentest whither thou wouldest: but when thou art old, another shall binde and leade thee whither thou wouldest not: to shew hee should suffer of another, and not of himselfe.

Aug. tract. 51, 52. in I.

17. Is the soule troubled and sorrowfull vnto death? remember the words of our Sauiour in his Agony; *Father, not my will, but thine bee fulfilled*: where hee teacheth thee in time of distres, what thou shouldest thinke, how thou shouldst speake, whom thou shouldest inuocate. In his temptation hee withstood the Tempter, to shew vs how to come out of temptation: in his Agony he prayed, to teach vs how, and after what

what manner to pray.

18. In time of affliction, when trouble ariſeth, let all remember that of the Wiſe-man, *My ſonne, refuſe not the chaſtening of the Lord, for whom the Lord loueth, him he chaſteneth*; We may call to minde we loſt happineſſe in ſeeking to ſolace our ſelues: and iuſt it is, that by induring ſorrowes, we recouer what we haue loſt. We ranne away by committing euill, and we returne againe by ſuffering euill; once wee ſinned, by doing againſt righteouſneſſe, now wee humble our ſelues, by enduring for righteouſneſſe. Pro.3.11

A Prayer to be vſed by any who findes himſelfe troubled in conſcience, or diſquieted by euill motions.

STrengthen me, O Lord, againſt all mine enemies, both bodily and ghoſtly, that they neuer bee

be able to ſay, We haue preuailed againſt him. My Spirit is ſorrowfull, my heart is ſad and heauie within mee, if thou be not my comfort, I ſhall ſurely periſh in my trouble. For thy Names ſake, O Lord, haue mercy vpon me, riſe to helpe mee, that hauing helpe in thee, I may withſtand my mortall aduerſary, and ſay; Depart from me thou wicked ſpirit, that bringeſt euill thoughts, and this deiection of the minde: goe from me thou deceiuer of man, thou ſhalt haue no part in me, for my Sauiour Ieſus ſtandeth by mee, as a ſtrong Champion, and thou ſhalt flie away to thy confuſion, I had rather endure all affliction, all puniſhment, and infamy of the world, then conſent to thy malicious motions: Be ſtill therfore, thou wicked ſpirit, ceaſe thy prouokements to euill: I ſhall neuer aſſent to thee, though greater troubles then theſe come vpon me, *our Lord is my light*, & my health, whom ſhall I dread? He is the Defender of my life, of whom then ſhall I be afraid?

afraid? Though an hoast of men set themselues against me, though infinite calamities come vpon me, I shal not be discomforted, for why, *God is my helper, and Redeemer, in whom I trust, he is my portion.* To whom be prayse, and honour, now and for euermore, *Amen.*

A Prayer for a good departure out of the world.

ETernall God, and most merciful Father, seeing that the daies of man, *are as the flower of the field, that soone fadeth, and his time like a shadow that vanisheth away*: considering we are all strangers, as were our forefathers, and haue here no continuing Citie: Make mee euermore, Lord I beseech thee, mindfull of my mortality, that like the wise Virgins I may prouide oyle in my lampe, to be ready against the Bridegroomes comming, and that tarrying thy good pleasure, like the watchfull seruant, I may be found

so

so doing, whensoeuer that my master shall returne. And when sicknes summoneth me to bee gone, grant me, I beseech thee, that neither the infirmity of the flesh, nor the sharpnesse of affliction, nor any other meanes whatsoeuer, remoue mee from a true and stedfast hope in the blessed Passion of thy deare Sonne Christ Iesus. And when the houre of my rest is come, grant, O Lord, that I may rest in hope, that I may commend my selfe into thy hands, and dye thy seruant.

Last of all, when death hath taken away the vse of speaking, yet that my thoughts may cry, and say, *In manus tuas Domine, commendo spiritum meum, Lord, into thy hands I commend my spirit. Amen.*

CHAP. XXVII.

A consolatory admonition for those, who are often ouer-much grieued at the crosses of the world.

Ioh. 15. 18. IF *the world hate you*, saith Christ our Sauiour vnto his Disciples, *you know it hated mee, before it hated*

hated you, that heauineſſe might not diſmay or caſt them downe, without hope of deliuerance, where hee propoſeth the one, he promiſeth the other, *Bleſſed are they that mourne, for they ſhall receiue comfort*, Are not theſe happy teares, well diſtilled from the limbecke of a ſorrowfull heart, that ſhall haue the hand of the Sonne of God himſelfe to wipe them cleane away?

Mat. 5. 2

Apo. 7. 17.

2. When all fleſh, ſaith *Moſes*, had corrupted his waies, it repented the Lord he had made man, that is, God was ſorry that man, created to ſo excellent an end, ſhould himſelf, deſtroy himſelfe: to cleanſe that corruption he then ſent a flood. Now God ſends a deluge vpon the face of our earthly pleaſures: theſe flouds of teares extinguiſh the heate of vnlawfull deſires, ſcoure the corruption of our ſinfull liues, when all is ouerpaſt, there enſueth a calme.

3. The Church (as in another place is mentioned more at large) well celebrateth

celebrateth solemne and sanctified Feasts, as publike memorialls of Christs blessed birth, his Resurrection, his Ascension and many others; before which Feasts, it appointeth the Euenings to be fasted: in this world we do but fast the Euen; wee shall keep holy-day when we come to heauen.

Our Lord and Master Christ Iesus, as hee did seldome laugh in this world, so did the world as seldome laugh vpon him: He tells his followers, they must become as little children: little children we knowe haue no other weapons to auenge themselues, but their teares, and what other haue wee against our crosses of this world, but our sighes and supplications sent vp to God?

Mat. 18 3.

Iob saith, *Before I eate, I sigh:* whose suffering was such, that all which we doe, or can suffer (sayth Saint *Ierome*) is in respect of those, in effect nothing: For he endured not one, but many crosses, and those not light and ordinarie, but great and grie-

Iob 3. 24.

Iero ad Iulia. Exod. 3. 2.

grieuous, ſuch as to ſee, might haue pierced his ſoule, and to heare, could not but wound his heart, in his great loſſes, none left but foure meſſengers, all to bring him tidings of ſorrow; and not all together, but one after another to encreaſe the ſame. The firſt tells him, that not only his Oxen were taken, but taken when they were now plowing: a time when hee did moſt need them: ſo his fields would become barren. The ſecond, that his ſheep were deſtroied, and not onely deſtroied, but deſtroied with fire from heauen: as if hee might gather, that not ſo much man, as euen God himſelfe was angrie with him. The third, that not onely his Camels were carried away by the Chaldees, but withall, all his ſeruants were ſlaine: ſo his enemies were ſtrengthened and inriched, but he was weakned and impouerifhed. The laſt and ſorrowfulleſt of them all, that his children were dead, and to aggrauate the caſe, that they ſuddenly periſhed amidſt their mirth.

When

When his Oxen were taken away, had his ſheepe remained, hee might haue had the leſſer ſorrow; when his ſheepe were deſtroyed, had his Camels beene left him, it had beene ſome ſtay; when his Camels were carried away, had his ſeruants accompanied him, they might haue brought him ſome helpe: when his ſeruants periſhed, had his ſonnes and daughters liued, it would haue beene no ſmall comfort to *Iob*: but all *Iobs* comforts for the world, goe away together. Sathan thought heere was a traine able to haue blowne vp the ſtrongeſt Fort, and beare downe the chiefeſt rampire of *Iobs* patience: but Sathan was deceiued, *Iob* is the ſame man ſtill: for hee that did truely ſerue God in time of proſperity, did alſo bleſſe him in his greateſt aduerſity. Here was patience with thankfulneſſe. Sathan tooke away many things from *Iob* which God gaue, but hee could not take away God, that gaue all.

Euill

Euill men, after a manner, can praiſe God for proſperity ; but in aduerſity, onely good men with *Iob* do worſhip him: by whoſe example, how many comforts are there offred to diſtreſſed mindes? Gather out of hiſtories the magnanimity of *Hector*, of *Alexander*, of *Cæſar*, of *Scipio*, of *Scæuola*, put them all together, and for conſtancie they come not neere this one preſident laid down; the example of the holy man *Iob*. The tempeſt did rage but the rocke was not hurt, the wall was beaten & battered, but the treaſure within, ſafe; *Iob* is ſtill the ſame.

Now, for that good men haue ſometimes with *Iob* amiddeſt their ſorrowes in the world, wiſhed to be gone, and as *Dauid*, when hee ſaid, *Lord bring my ſoule out of priſon.* Or Saint *Paul*, when he deſired to bee diſſolued, and be with Chriſt, it was not ſo much from any impatience, as from a longing hee had to change to a bleſſed death, with ſo vncertaine and ſorrowfull a life.

Our

Our Lord and Maſter Chriſt Ieſus, in telling his Diſciples, his ſoule was ſorrowfull, in crying to his Father vpon the Croſſe, ſhewed what man is wont in time of extremity to feele and finde, not that hee euer doubted of the diuine aſſiſtant power (which to thinke, is execrable impietie) but to ſhew vs in greateſt trials to reſolue vpon Gods pleaſure, and ſay, *Father, thy will be done.*

We are in both eſtates, in either of the extremities; In proſperity ſo ſecure as if wee were ready to ſay with *Nebuchodonoſor*, Is not this great *Babel?* or that *Babel* that cannot come to ruine? In aduerſity ſo abiect and diſmaied, as if there were not a helper in heauen of power to raiſe vs.

We ſhould not, wee ſhould not be diſcomforted at this worlds aduerſitie: We may not looke to finde God in the Gardens of Egypt, whom *Moſes* found in the thornie buſh of manifold tribulations. To bee without croſſes, we may rather

rather wish then hope.

4. The golden world is gone, wherein men did ioy in nothing more then in sincerity, and loue. We see want of piety towards God, want of faithfulnesse amongst men. Now this iron Age of ours, yeeldeth store of crosses, and vnconscionable wrongs.

I turned me (saith the Wiseman) *and considered all the oppressions that were wrought vnder the Sunne, and behold the teares of the oppressed, and none comforted them, and loe, the strength is of the hand that oppresseth them.* Eccl 4.1 Such is the calamitie of our time.

There are three things which wee must leaue to God, iudgement, glory, and reuenge, these are to be left onely vnto him.

Well, heauinesse may indure for a night, but ioy commeth in the morning. Wee may not repine at these trials; if wee desire to solace our selues in the vanities of this world, our desires are vnlawfull.

5. *Lots*

Gen. 19. 26.

Luk. 17. 29.

5. *Lots* Wife her minde was vpon her ſubſtance in *Sodome*, ſhee looked backward, but ſhee neuer looked forward againe: ſhee is turned into a pillar of Salt: a pillar, and ſo ſtands for an example: of Salt, and ſo to ſeaſon our vnſauory deſires of this world, and worldly things.

When with the Spider we haue exhauſted our very bowels to make a ſlender web, one puffe of winde caries all away; when wee haue endeuored to the vttermoſt to mount aloft, ſuddenly death doth clip the wings of our ſoaring endeauours, and downe we fall.

Did we looke backe and conſider how many are vnder vs, as we are ouer-ready to pry how many are aboue vs: we ſhould ſoone ſee our eſtate leſſe grieuous then the ſtate of many, who are as deere to Chriſt as our ſelues.

6. But eaſe and pleaſures are acceptable to fleſh and bloud, which the world is wont to promiſe. *Nabuchodonoſor,*

buchodonosor, to draw the people from Gods seruice to foule Idolatry, causeth the noise of instruments to sound: that so delighting themselues, they might forget their obedience to God.

7. But is it possible that any delights should draw man from God, for whom hee made the whole world, and all that therein is? Should base desires make the creature vnfaithfull vnto him, from whom commeth all his good?

Ioseph said, *Behold my Master hath committed all into my hands, how then can I doe this?* As if hee could not finde in his heart to commit euill against him, that had dealt so liberally, and so louingly with him, as his Master had done; euermore remembring that liberality should moone loue. Gen. 39. 8.

8. For these worldy vanities we may let them passe, whatsoeuer they promise, their pleasure is not permanent.

When *Iacob* was hasting into his

owne country, *Laban* followed him and said: Why didst thou not tell me of thy departure, that I might haue let thee go with mirth and melody? When his meaning was to haue kept him still in longer seruitude: But as *Iacob* did well, seeing *Labans* countenance once set against him, to make ready to depart into his owne country: so when we shall finde the world to frowne vpon vs, we shall doe well to make speede and prepare our selues to be gone.

Gen 31. 2.

Notwithstanding, the people in the wildernesse did drinke of the bitter waters of *Marah*, yet in that God appointed his Angell to direct them in their way, it was a testimony he would bring them into a better land. God hath giuen vs his Spirit, more then an Angell, for our guide, which may beare witnesse of our Spirits, we were not created for this fraile and momentary state, but looke for better things to come. In the meane time no calamities of life

should

ſhould make vs hate life, the courſe whereof wee may not ſlack, or haſten at our owne pleaſure. Heathen men haue gathered by way of conſequence, that the condition of good men is happie in the other life, ſeeing it is here for the moſt part grieuous.

9. If it did ſo much reuiue the hearts of diſtreſſed people, that one (and that in viſion onely) ſhould ſeeme to ſee *Onias*, who had beene High Prieſt, a vertuous and a good man, reuerent of behauiour, and of a ſober conuerſation, well ſpoken, and one that had beene exerciſed in points of vertue, of a childe, holding vp his hands to heauen, and praying for them: then to ſee Ieſus Chriſt himſelfe at the right hand of God, there to ſtand for vs: merciſull Lord, how can it not but raiſe vp our penſiue hearts? 1 Mac. 9 12.

Elkanah ſaid vnto *Hanna*, when ſhee was ſore grieued at the hard vſage of the world, *Quamobrem affligitur cor tuum, nunquid non ego tibi* 1 Sam. 1. 8.

melior quam decem filij? Why is thy heart grieued, am not I better vnto thee then tenne sonnes? This was a speech of comfort to her troubled minde. But vnto the distressed, whose ioy is in Christ crucified, may it not bee said, Is not his loue and mercy better vnto vs all, then ten thousand pleasures of a sinfull life, who hath said to all that feare and loue his name, *In the world you shall haue affliction, but be of good comfort, I haue ouercome the world.*

Ioh. 16. 33.

The Church resembled vnto a Garden, hath two sorts of flowers, that is to say, Lillies for times of peace, and Roses for times of persecution.

CHAP. XXVIII.

An admonition to all while they haue day and time before them, to make speed to apply themselues to this lesson of learning to Die.

Esay. 40. 6.

SEeing that all flesh is grasse, and the glory of man is but as the glory of the field, the grasse withereth,

withereth, and his flower fadeth away: How behoouefull then is it for all to apply themselues to this lesson of *Learning to Dye*, the holy man *Iob* sheweth in these words; *Man that is borne of a woman, hath but a short time to liue.* Iob. 14. 11.

Our spring is fading, our lampe is wasting, and the tide of our life is drawing by little and little vnto a low ebbe, whatsoeuer we doe, our wheele whirles about apace: In a word, we die daily, and we all know, wee haue euery one of vs a poore soule to saue.

Heere wee may consider, that health is the Mart where the prouident Marchant may lay for his store: strength is the seede time, wherein the diligent husbandman may prouide for a harueſt; but it is a paine to repent? many cannot indure it: Mercifull Lord, how then will they endure the paines of the vnrepentant in time to come? of which the rich man thought, If one from the dead should tell the liuing, it would

make them take heede, (if wee will profit by his example, as I pray God, we all may.) We haue greater testimony then the testimony of the dead, which is the testimony euen of him who is the Way, the Life, and the Truth: *Esto conscientiens aduersario, Agree with thine aduersarie whilest thou art in the way.*

2. Hee that will neuer put on sack-cloth, vntill with *Ahab* he sees Gods iustice at hand, to require punishment for his sinnes: He that will neuer beginne to liue vntill he bee ready to dye, may wish one day hee had been better aduised, when al the world cannot recal opportunity past.

It is the generall practice of Sathan, to promise carelesse sinners time enough, as enticing and biting Vsurers are wont to giue day to young heires from time to time, vntill at last they winde their inheritance from them.

We know not how dangerous it is, to deferre all vnto the last cast: as I will not promise, so I dare not presume

presume (saith Saint *Austin*) of euening repenters. To make all out of doubt, the best course is, repent betimes.

3. The holy Ghost saith, *Dum hodie appellatur*, *While it is called to day*. The world thought it selfe neuer more secure, then when they were eating & drinking, when they were planting and building, yet sodainely came the flood and ouerwhelmed all. Heb. 3. 15. Luk. 17. 27.

The morning was faire when *Lot* went out of *Sodome*, and yet before night were the Sodomites destroyed. *Nebuchadnezzar* thought himselfe neuer more sure, then when he had builded great *Babel*; and yet, while the word was in his mouth, God pulled him downe vpon his knees. The Rich-man thought himselfe neuer more likely to haue liued, then when he had viewed his barnes, set himselfe downe in his counting house, and told ouer his bagges, and said vnto his soule, *Soule, take thy ease*, when he should Gen. 19. 23. Dan. 4. 12. Luk. 12. 20.

haue said; Soule, remember thy end: for before twy-light it was taken from him.

4. We all know what wee haue beene, we know not what we may be, or how sodainly we shall be taken away from all. Wherefore, our Sauiour exhorteth vs to agree with our aduersary quickly, to walke while we haue light.

Wilt thou know who this aduersary is? It is thy conscience that will accuse thee, doing euill to the great Iudge of the World, Wilt thou know what this Light is? it is the day of Grace.

Esa 55. 6. The Prophet *Esay* calls vpon the people of his time, to *seek God while he may bee found.* *In hac vita,* saith *Theodoret, locus est gratiæ & misericordiæ, in illa tantum iustitiæ: In this life there is a place of grace and mercie, but in that other life, of Iustice only,* which being so, had we not neede to seeke the Lord early, as *Iob* speaketh?

Theod. in Psal. sext.

5. Our Sauiour in the Gospell saith,

ſaith, *Adoleſcens, tibi dico, ſurge. Youngman, I ſay vnto thee, ariſe.* Bring young Rams, ſaith the Prophet, vnto the Lord; young Rams, euen the beſt of our ſtrength. As there is *Reſurrectio ad vitam gloriæ, A reſurrection vnto the life of glorie*; ſo is there alſo, *Reſurrectio ad vitam gratiæ, A reſurrection to the life of grace.* The death of the Soule went before at the beginning, and then followed the death of the body. In like manner, the reſurrection of the Soule is firſt, and then commeth in due time, the reſurrection of the body.

Luk. 7 4

Pſal. 29. 1.

Sinne is a fall: *The righteous falleth*, ſaith the Wiſe-man, amendment of life is a reſurrection; and *Bleſſed are thoſe that haue part in this Reſurrection*, Sin is a kinde of death: the Father ſaid of his riotous ſonne: *Filius hic mortuus erat: This my ſon was dead.* Holineſſe of conuerſation is a reſurrection: and bleſſed are thoſe who haue part in this Reſurrection. Saint *Auſtin* ſaith of the prodigall Sonne; *Inuenit ſe, qui perdidit*

Luk. 15.

perdidit se, By repentance hee found himselfe, who by ryot had lost himself: and therefore, to conclude this consideration; *Demus illi vitam nostram, qui nobis dedit vitam suam: Let vs giue him our life, who gaue to vs his life.*

Rom. 13. 11. Sin is a drowsie or heauie sleepe: *Considering the season,* saith the Apostle, *it is now time to arise from sleepe:* Newnesse of conuersation is a resurrection; and blessed are those that haue part in this resurrection.

Ioh 11. 36. Christ when he rose, hee rose early: *Lazarus* that lay foure dayes, began to sauour. If we lye long in our sinnes, we shall waxe vnsauory too. But with the women that came betimes with sweete odours vnto the Sepulchre, we should bring our prayers and supplications early, which is acceptable to the most highest.

6. Though we doe not heare the shrill trumpe or voice of the Archangell, summoning all to Iudgement: yet we shall heare with these

cares

eares at the day of Doome, that dolefull voice (but vnto them that take heede in time, ioyfull) *Surgite à mortuis, & venite ad Iudicium, Arise from dead, and come to Iudgement.* Act. 24. 26.

If it *made Felix to tremble* to heare of *Iudgement*, a remembrance wherof should sometimes sound in our eares; then to heare of the paines that shall follow Iudgement, it may put carelesse men into a fit of a shaking Ague.

Let vs not offer the first of our Vintage to the delights of sinne, and serue God with the Lees & Dreggs of our age. Let vs not yeeld the flowre of our life, vnto the foule affections of corrupt Nature, and reserue for God the very refuse of our time. It is no conquest to ouercome a weake and feeble enemy, to resist the pleasures of the flesh, when Nature it selfe is decayed. Againe, canst thou looke for a conquest when thou art weake, and thine enemy is strong? When *Samsons* strength

ſtrength was gone, his enemies preuailed : our ſtrength is grace in Chriſt, which this *Dalila*, or ſecurity of life would depriue vs of.

7. We ſhould conſider, that our care is not ſo much now what to doe, as what one day we may wiſh we had done : Wherefore, let men paſſe through this world, as the people did by the land of *Edom*, who onely required to go through it, but would make no ſtay at all. What ſhould wee ſet our delights in this *Edom*? our paſſage through it, is all we ſhould require. The chiefeſt matter that wee are to attend is, to ſerue God, and prepare for the good of our departure.

Num.20 17.

We ſee by experience, that the longer wee deferre the curing of wounds, the harder is their recouery at the laſt. The loſſe of time is very precious, ſeeing we haue no warrant for the leaſt continuance thereof : make no tarrying therefore , ſaith the Wiſe man, to turne vnto the Lord. Loſe not

Eccl.5.7

not any longer, *Bonas horas, good houres, quem sæpe transit casus, aliquãdo inuenit. This common case of all flesh passeth so often by vs, that at the last it takes vs too, as well as others*: we may not deferre a worke of such importance, but with all expedition proceede we in the performance of the same. It is the reply of the holy Ghost, *Audiui te in tempore opportuno; I haue heard thee in an acceptable time.*

8. The Apostle Saint *Paul* saith; *Giue your bodies a liuely Sacrifice vnto God, your reasonable seruing of him.* When wee repent onely in our last extremities, wee giue not a liuely, but a dead Sacrifice, not our reasonable, but our vnreasonable seruing of God: wherefore as Christ said; *Walke while yee haue light*: so it may be said vnto all, For the loue of GOD, repent while yee haue time.

Rom 12 2.

Ioh.1.35

CHAP.

CHAP. XXIX.

The great folly of men in neglecting this opportunity of time offered to Learne to Dye.

DId many in the world as much abhorre the practice and course in the common life of Sadduces and Epicures, as they are wont to doe their profession and name: then would God be more sincerely worshipped then he is, then would the time allotted vs to prepare our selues for the kingdome of heauen, be better employed then ordinarily it is wont.

Wee wonder at the olde world, which for all *Noahs* forewarning of the floud to come, yet repented not. We maruell at the Iewes, who had Christ amongst them, and did not accept him: but wee cleane forget our selues and our owne stupidity, hauing as much warning as they. We haue Christ amongst vs. *Iacob* said; *Surely, the Lord was in this place, and I was not aware of it.* Wee haue time,

Luk. 17. 26. 27.
Luk. 19. 14.
Gen. 28. 16.

time, and health, and grace, the light of his truth: Surely, Gods goodneſſe is vpon vs, and wee are not aware of it: wee neglect all, which neglect is dangerous.

2. Deſpiſeſt thou (ſaith the Apoſtle) the riches of his bountifulneſſe, and patience, and long ſuffering, not knowing that the bountifulneſſe of God leadeth thee to repentance? *God is not ſlacke, as ſome men count ſlackneſſe, but is patient toward vs, and would haue no man to periſh, but would haue all men to come to repentance*: of whoſe Viſitation the Prophet *Abacuk* ſaith, *Though it tarry, waite, for it will ſurely come and not ſtay.*

2 Pet. 3. 9.

Abac. 2. 3.

Wherefore, as *Salomon* ſendeth the ſluggard; ſo may wee ſend the careleſſe ſinner to ſchoole to the Emot, for ſhee laboureth in the Summer, and prouideth for the time to come. *I paſſed* (ſaith hee) *by the field of the ſlothfull man, and found it full of briars and brambles*: ſuch is the life of negligent people, vntilled,

Pro. 24. 30.

led, all out of order, they keepe reuell rout. Either, they care not at all, or ſurely very little, for the time to come.

3. They royſt and ryot out time, mouing God to ſue them vpon an action of waſte. They neuer call to minde, either that Death, like a Bayliffe at large will ſummon them to the fatall banquet, or God himſelfe will one day amerce them in ſuch dammages, as they ſhall ſee how wilfully they haue forfited their happy hold they had of an eternall inheritance.

They neuer conſider that age or ſickneſſe will come: and that it is a part of prouidence in youth, to haue ſome what in ſtore againſt theſe times: wherefore they ſpend their golden dayes of proſperity, as ill husbands waſte & ſpend their ſubſtance they know not how, and are in a manner ſo careleſſe, as if God were bound to bring them to heauen whether they will or no.

We may wonder (and not without

out cauſe) at theſe mens folly, ſuch is their negligence, they will not conſider: ſuch is their ignorance, they will not know: ſuch is their forgetfulneſſe, they will not remember, either what they are, or what they ſhall bee; but runne on headlong into all wickedneſſe, as men in a franticke fit, and ſo bring themſelues to apparent ruine.

That they neede not feare iudgement to come, if there bee none to flatter them (as ſometimes there are) they will for a need flatter themſelues: thus they follow for vertue, vice; for light, darkneſſe; for truth, error; for wiſedome, folly: neuer thinking of their winding-ſheete, or any meane mouing to Mortification: *Morte morieris, Thou ſhalt dye the death.*

So they may take their paſtime a while, or ſolace themſelues in a few ſinfull delights, paſſing ouer their youthfull dayes in ſenſuall pleaſures, which will bee a corroſiue at their hearts, when they are panting for

for breath, and haue taken their *Vltimum vale* of the world: They respect not what hangs ouer their heads, as if the mentioning of a world to come, were but a matter of discourse, to keepe men from sleeping, or that God had proposed that inestimable crowne of glory at so meane a rate, as men might care for doing nothing.

These consider not that the way to the Harlots house leadeth to hel: The Wiseman telleth them it is so, and therefore let them feare God in time, lest they finde it so, when it will be too late to amend what is amisse: these are as *Non proficientes* in this lesson of *Learning to Dye*; for why, they become strangers in their owne soules.

There is, saith the Wiseman, a time to plant, a time to plucke vp, a time to seeke, a time to finde; nay, there is to all things an appointed time, but hee mentioneth no time to be careless, as if God had not appointed men any time to liue securely

Eccl. 3. 2

rely in.

It is a great ſigne that hee is deſirous to doe ſinners good, in that he giues them, in mercy, ſpace and opportunity to repent; they thinke all is ſo ſure, as if there were no more care at all to be had. Can theſe men aſſure themſelues of two heauens? No, no: Saint *Paul*, who knew better then al the deuiſers in the world can tell men, how to diſpoſe themſelues to Heauen, willeth euery one that thinketh he ſtands, to take heed, *leſt he fall, qui altum ſapiunt, timeant: qui timent, non altum ſapiunt. Thoſe that are high-minded, let them feare,* (ſaith S. *Auſtin*) *thoſe that feare, are not high-minded.* 1 Cor. 10.

The fall of the Angels, the loſſe of *Adam*, the reſurrection of *Saul*. If wee conſider what hath become of the talleſt Cedars in *Lebanon*, wee cannot but with trembling thinke of our owne fraile condition. But what ſpeake we of any one in particular? The Iewes, that ancient people of God, the Churches of *Aſia*, which 1 Sam. 16.

which sometime flourished, to consider how they are now defaced and brought to ruine, may make all feare to liue in sinfull security.

What? not possible to erre? Saint *Paul* taught the Romanes themselues long since another lesson: *Bee not high-minded, but feare*: O feare, *it is the beginning of wisedome* (saith *Dauid*) and this wisedome is the beginning of a religious life. Feare, it is the continuance of the same life. It is the conclusion of all, saith the Preacher, *Feare God, and keepe his Commandements.* Of all Nations, he that feareth God, is accepted with him; and therefore, if with the men of *Niniue*, by fearing God, we will not repent vs of our sins, then with the olde world wee may feare to be destroyed for our sinnes: *Beatus qui timet, Blessed is the man that feareth.*

Rom. 11. 20.

Psal. 28.

Eccl. 12.

Act. 10. 34.

Our *sinnes may make a separation betweene God and vs.* The Iewes haue not onely erred, but fallen away from that God, whose loue and care they

Esay. 59 2.

they so long enioyed.

5. *Make your election sure,* (saith Saint *Peter*) *and giue your diligence hereunto: for if you doe these things, you shall neuer fall:* thereby shewing, that our perseuerance in the Faith and feare of God, is that duty after free iustification in mercie, which he expecteth at our hands. 2 Pet. 1. 5.10.

6. Folly therefore it is to flatter our selues in a fruitlesse course of life, and to deferre time vntill it be too late: if God offer grace to day, saith Saint *Austin*, thou knowest not whether hee will offer the same to morrow, and therefore now vse it, if thou wilt vse it at all. *Tract. 33 in Ioan.*

7. The light will shine when we shall not see the closing in of the day; the euening will come, when we shall not see against the breaking forth of the morrow light. *Lazarus* after his want, *Diues* for all his wealth, *sicut homines moriemini, and of the children of the most highest,* saith the Prophet, *ye shall dye like men.* Ps. 82.6. 7.

8. Neither is that all, but as Saint *Peter*

Peter saith, *Tanquam, rationem reddituri*, *which shall giue account vnto him*, which is ready to iudge both the quicke and dead, when the secrets of all hearts shall be disclosed, when *the foolish Virgins* shall crie; *Lord, Lord, open vnto vs:* but it shall be answered, & said vnto them, *Non noui vos, I know you not.* It was not now a time to consult of prouiding oyle. But as for the wise Virgins, which haue prouided *their Lamps with oyle*, they shall lift vp their heads, finde the benefit of taking heede in time, and passe vnto that ioyfull marriage of the Lambe.

Mat. 25. 12.

9. Now therefore, to conclude with Saint *Peter*, *Seeing we looke for such things, what manner of persons ought we to be in holy conuersation and godlinesse?* Of careless men, if the soules did end in their separation from the body, or vanish into the ayre, the danger were not much; there is more, and that is *post iudicium*, *after that comes iudgement*, when the nations shal mourne, when voluptuous

2 Pet. 3. 11.

voluptuous men ſhall mourne, who preferred momentary pleaſure before eternall; when couetous men ſhall mourn, who preferred gain & riches before heauen; when proud men ſhal mourne, which did deſpiſe the humility of Gods children. Apo. 13. 14.

This conſidered, it behooues euery one, not ſo much with *Ezechias* to ſet his houſhold in order, for that he muſt dye, as to ſet his ſoule in order, his doings in order; his conuerſation in order; for that after death, there is *aliquid aliud, ſomewhat more behinde*, and that is called a time of iudgement: for the better obſeruing heereof, we ſhould ſometimes call to minde, our leſſon of *Learning to Dye.*

But it is *Durus Sermo. a hard ſaying, Diſcite, Learne yee:* but it will one day be a harder, if men take not heede in time *Diſcedite, Get ye hence*, Depart ye.

Diſpatch therefore about this buſineſſe of *Learning to Dye.* Our going to ſuch and ſuch a City, is vpon condition,

condition, *Si, If God will:* If wee liue: to set forward in time, is best, these after-wits are not so good. S. *Iohn* saith, *Blessed are the dead who die in the Lord:* not who dye irreligiously in their sins, but those who liued in Christ, and Christ in them, these die in the Lord, to liue for euer, these are blessed in life and death, these dye in the Lord, and rest in the Lord to liue for euer.

10. It were to bee wished, that men at last would see their folly; and seeing it, endeuour to reforme the same. A vaine thing it is for any to flatter himselfe with hope of continuance: We goe to our beds, Christ knoweth whether euer wee shall arise. For all this, one sinne draweth on another, and wee neuer thinke that secret sinnes shall come to open iudgement. God is mercifull. *Minatus est Gehennam, ne Gehennam inferat*, saith Saint *Chrysostome*, *Hee threatneth hell, that hee punish not by the same.*

Mat 22. 5. The carelesse ghests made light of their

their calling, to come to the marriage of the Kings Sonne: Did they not finde at last, when they were shut out, there was no ieasting with so great a Personage that sent for them? Christ offereth mercy which is our last refuge, freely, willingly, vnto all: now is the accepted time, the flower of our age will away apace: we may be preuented, wee know not how soone, death and iudgement hasteth: shall we know these things, and neglect opportunity? God forbid.

11. *Elisha* said, *Is this a time to be taking rewards?* Amiddest the pangs of death, is this a time to thinke of amendment of life? It is not, it is not. 2 King. 5

12. That which was said by Christ to Ierusalem, *Ierusalem, Ierusalem,* is in effect said vnto euery one; *Anima Christiana, si cognouisses & tu quæ ad pacem, O soule, soule, if thou didst know the things that doe belong vnto thy peace, thou wouldst take heede.* Luk. 29. 40.

Saint *Peter* saith, *Bee sober and* 1 Pet. 5. 8

watch, for your Aduersary the Diuell seeketh &c. As if hee should haue said; Watch, for you haue a watchfull aduersary: if you respect his continuance, he was in Paradise: if his nature, he is a Lion; if his cruelty, a roaring Lyon; if his diligence, he seeketh; if his intent, it is to deuoure: we had need watch, we haue, we see a watchfull enemie.

CHAP. XXX.

That amongst other reasons, this Learning to Dye, may iustly moue vs to lead a Christian life, in holy conuersation and godlinesse.

SVndry are the reasons which may stirre vp and quicken our backward dispositions to the dutifull performance of that religious worship, we all owe vnto God. To omit the promises, and those in mercy: the threatnings, and those in iustice: which the volume of holy Scripture doth often mention to this end.

Moses, to moue all the world to acknowledge

acknowledge God, he concluded no other argument but *These, and these are the workes of God*: which the Apostle also in effect expounderh, saying: *The inuisible things of him*, to wit, *his power and God-head, are seene by the Creation of the World. Eliphas*, to expresse God his maiesty, saith: *Behold the Starres.*

Rom. 1. 20.

Iob. 22. 12.

2. *Dauid* calleth all the creatures of God to praise God, as indeed they doe, by their wonderfull order, and decency of motion. If all creatures serue God, then much more should man, for whom they were all created; and he onely for the honourable seruice of the Creator himselfe. For should not man blesse God, that hath so blessed him? of whom the Prophet *Dauid* hath said: *No good things will he with-hold from them that leade a godly life.*

Psal. 148. 23.

3. Come we vnto man his new-birth, there he taketh his Couenant-penny to serue his Redeemer, in holinesse and righteousnesse all the dayes of his life.

Consider we his iustification and sanctification: there wee finde him drawne by the cords of loue vnto this sweet yoke of Christ: *doth man serue God for nought?* No certainely. It is a *maxime* in morall Philosophy, *omne beneficium exigit officium, euery benefit doth require a duety.* In nature, where the Sunne doth extend the beames of light, there the solide bodie hath a reflexe of heat. But that which doth often moue vs, wee remember (as we should neuer forget) the author of our health, our wealth, our peace, our prosperity and all. If these moue not, we are inferior vnto the insensible creatures.

4. If the promises of grace and mercy in Christ Iesus, if the greatnes of the reward laid vp for them that walke in the way of Gods commandements and keepe them with their whole hearts (for if there were not a reward for the righteous) then might they well say with the Prophet, *Sine causa lauimus manus inter innocentes: In vaine haue wee washed*

Psal. 73. 12.

our

our hands among the innocents, But if the promises, I say, and those in mercy cannot winne vs to a iust remembrance of our estate to come: yet at least, to bethinke our selues of a reckoning day at hand, should somewhat preuaile in this case. *Hee that planteth the eare, shall hee not heare? or he that made the eye, shall he not see? or he that nurtureth the heathen, shall not he punish?* Psal. 64. 9.

5. The rich man in his scalding torments hath a *Discite ex me. Learne of me*, take heede in time: for all that swimme in worldly pleasures, and bathe themselues in sensuall delights, the conclusion whereof is sorrow and paine, when they shall say; Would to God, we had neuer offended so gracious a Lord: would to God, we had neuer neglected so fauourable a time of grace: would to God we had neuer followed the follies of a sinfull life: the banquet is pleasant, but the shot will prooue deepe and chargeable. Luk 16. 28.

And therefore, if there bee any

consolation in Christ Iesus, any comfort of loue, any hope of mercy: if there be any feare or dread of iudgement to come: pray wee with the man of God, *Lord, teach vs to number our dayes, that wee may apply our hearts to wisedome.*

6. Consider we a future condition: prepare wee our selues for a life permanent, for an estate of all continuance, and God of his infinite mercy grant vs all grace so to doe, *Amen.*

Eph. 4. 1. 7. In the meane time, let vs walke worthy of the vocation whereunto we are called in Christ Iesus, *Bona conuersatio*, saith an ancient Father, *confundit aduersarium edificat proximum, glorificat Deum, A good conuersation, it confounds the aduersary, it edifieth the neighbour, it glorifieth God our Father in heauen.* Because we loue life, saith S. *Austin*, God hath promised life: and because we feare death, hee hath promised life eternall to all them that loue his comming.

August. de Verb. Deo. 64.

8. The

8. The children of *Ionadab* abſtained from Wine, *becauſe their Father commanded them*, and ſhould not the children of God abſtaine from ſin, becauſe God commandeth them? Ier. 35. 14.

9. The Apoſtle ſaith, *This is the will of God, euen your holineſſe*; we obey this his will, not to merit, but to ſhew our dutie, which alſo cauſeth in vs a filiall feare to offend. 2 Theſ 4 3.

10. And were there nothing elſe but this will of God, this were ſufficient to moue vs to walke ſoberly, nay, to apply our ſelues to liue in all holineſſe of conuerſation: for the reuerence we beare to him who hath called vs vnto the ſtate of grace; cannot but worke in vs, euen that obedience and loue which becommeth thoſe who expect in mercy a ſtate of glory.

11. But will temporall benefits moue vs? then as Gods bounty doth abound, ſo ſhould our loue and duety abound alſo. All things wee ſee keepe their naturall courſe, whereunto they were ordained: and ſhall

man differ from insensible creatures? euery effect hath recourse vnto the cause; the riuers that come from the Sea, returne themselues into the sea againe. *If you doe good vnto them*
Mat 9. 46. *that do good vnto you*, saith Christ our Sauiour, *it is not so much, heathen men will doe it*: the very instinct of nature doth moue all to returne loue for loue, & therfore much more should wee afford God all loue and duty, who giueth all, and forgiueth all.

12. In triall of the holy man *Iob*:
Iob.1.10 Sathan saith; *Hast thou not hedged him?* Here are droues of Cammels and heards of cattell, and these many children. *Iob* is so blessed, that if *Iob* should not blesse God again, *Iob* were worse then a stocke or stone. We see, amongst men, the Master requireth seruice: and the Captaine fight: He that said, *Date Cæsari, quæ sunt Cæsaris*, said also, *Date Deo, quæ sunt Dei: Giue vnto God that which is Gods, which is reuerence and worship of his holy Name.*

13. To all this, a principall effect, some

ſome remembrance of our end ought to worke in vs, mouing to mortification, which doth not conſiſt in ſome little outward ſhew, or bare ſpeculation of purity and ſincerity of life, nor in a talkatiue flouriſh of a mortified profeſſion, vnles we think to go to heauen onely in ſpeculation.

The Prophet *Eſay* exhorting to the true fruits of contrition, doth not ſay, *Diſcite bene loqui, learne to ſpeake well*; but *Diſcite bene facere, Learne to do well, apply your ſelues to equity, deliuer the oppreſſed, helpe the fatherles to his right let the widdowes complaint come before you.* It was our Sauiours own rule; *The works that I do, teſtifie of me.* It is true of faith, which was ſeene in *Anna* of *Samuel*, ſhee did not onely conceiue him, but ſhee brought him forth: yea, ſhee nurſt him, and conſecrated him to Gods ſeruice: ſo muſt wee doe by faith.

Eſay. 1. 17.

Ioh. 10. 25.

1 Sam. 2

14 We muſt not haue the voice of *Iacob* and the hand of *Eſau*, or do not as boat-men are wont, who

rowe one way, but looke another; talke this way, but liue the contrary: like those who are curious in other mens liues, but careleſſe in their owne: or as fooliſh Merchants, who make a little ſhew outward, but haue bare Store-houſes beneath: our religious actions are they that muſt ſhortly ſtand by vs: the penny is ready for the end of the day, which is drawing on apace The Sun is long ſince paſt the Meridian line, and we know death will not bee anſwered with a *Habe nos excuſatos, I pray thee haue vs excuſed:* We had need beſtir our ſelues, the time is not long, and we may remember whither wee are going.

Mat. 20. 8.

Luk. 14. 19.

15. Fooliſh Virgins thinke their oyle wil neuer be ſpent. Chriſt ſaies, *The Children of this world, are wiſer in their generation.* Are we ſo careful for the time to come, as commonly we are for the time preſent? I would to God we were. *Conſidering the ſeaſon, it is now time to ariſe from ſleepe, the day is paſſed, the night is come neere.*

Luk. 16. 8.

Ro. 13. 12

Laſt

Last of all, our continuance in this world being onely a passage vnto a better state to come, should it not moue vs to meditate of the end wherfore God sent vs hither, and the condition we expect, when wee are departed hence: the meditation of which departure, may daily put vs in minde to eschew euill, and doe good, to *feare God, and keepe his commandements*, which is the conclusion of all. *Hoc est enim omnis homo; for this is euery man, yea, without this, he is no man.* Eccl. 12. 13.

Wherefore, that which is the sterne vnto the ship, the eye vnto the body, the compasse to the Pylot; the same is vnto a wise Christian man, the consideration of his end, which consideration hath also a like soueraigne Medicine, these two vertues: first, it allayeth our swelling humors when wee consider wee must dye: secondly, it raiseth vp our sorrowfull hearts, when wee call to minde we shall rise from death.

CHAP.

CHAP. XXXI.

That the consideration of Christ his second comming to Iudgement, ought to moue euery one to liue religiously, and to apply himselfe to this lesson of Learnig to Dye.

THe manifold reasons before alleaged, may induce the carefull Christian to liue religiously, and in part, apply himselfe at the last to this Lesson of *Learning to Dye*: the ineuitable necessity of death, is in it selfe sufficient to moue him hereunto: for what *Esculapius*, or Physician, how skilfull soeuer, can make mortall immortall?

Esculapius.

The radicall moisture by little and little, will flash so long with the flashing Lampe, vntill the light goeth out, the Lampe is spent, and so an end. God himselfe doth teach vs a consideration of our mortall estate, both by testimonies of his sacred word, as also by many spectacles before our eyes: so that wee doe

doe not onely heare with our eares, but also behold often with our eyes, both what wee are, and what wee shall be.

Many are the euents which wee may reade to haue befallen many in this case. The sudden end of *Ananias* and *Saphira*, and of *Anastasius*, whom the Church Stories do mention, to haue bin strucken suddenly with lightning from Heauen, may mooue the most retchles to remember themselues. Act 5. 8.

2. The Prophet *Dauid*, mentioning the sudden destruction of those which murmured against God in the Wilderness, saith, ***While their meat was in their mouthes, the wrath of God came vpon them.*** Of which very instance the Apostle saith, ***These things came vpon them for our example, and are written to admonish vs, vpon whom the ends of the World are come.*** Psal. 78. 30. 2 Cor. 10. 11.

3. If all this be not sufficient, yet a consideration of Christ his second comming to Iudgement, should aboue

aboue all other, mooue euery man vnto a most serious remembrance of the time to come. That which the holy Ghost doth set downe so often, and is in Scripture so forcibly expressed, and that too, in so many places; God doth thereby shew, how diligently the same should be considered.

Now, what is more forcibly expressed in sacred Scriptures, then is the second comming of Christ vnto Iudgement, which is called *a Great day*, and such a day, as neuer was from the beginning of the world? *when the Sunne shall bee darkned, the Moone shall not giue her light, when the Starres shall fall from Heauen: when the voice of a trumpet shal sound: when they shall see the Sonne of Man come in the clouds of heauen, with power and great glory: when the Sepulchres shall open, when the Sea and the Earth shall giue vp their dead:* when all worldly Kings, Princes, and Potentates of the Earth, shall appeare before the tribunall Seat of Christ.

Ioel. 2. 31. and 3. 15 Dan 7. 13 Mar. 13. 24. Luk. 11. 25. Mat. 24 29. Esa 13. 10. Eze. 32. 7. Io. 5. 22. Apo. 20 13. Mat. 26. 27. 2 Cor 5 10. Ro. 14. 10

Blessed

Bleſſed Lord, what an appearance ſhall this be?

4. *I know not* (ſaith Saint *Chryſoſtome*) *what others doe thinke of it: for my ſelfe, it makes mee often tremble to conſider it,* *Chryſoſt. hom 77. in Mat.*

O that we had hearts to meditate of this great comming of Chriſt to Iudgement? then would we ſoone for a ſinfull life paſt, be auenged vpon our eyes, and wiſh with *Ieremie, that our heads were a fountaine of water, then would* we with *Demeſthenes*, yea, euery one would ſoone anſwer the firſt prouocation to euill, οὐκ ἀνήσομαι μυρίων δραχμῶν, I will not buy repentance ſo deare. Ier. 9. 1. 2

5. To flatter our ſelues with hope of deferring of this time is all in vaine, *Talem te inueniet dies Domini, qualem te relinquit extremus vitæ dies. Looke how the laſt day of the life doth leaue thee, ſo ſhall the day of iudgement finde thee. Take heede yee vnwiſe among the people, Oh when will ye vnderſtand*, ſaith the Prophet?

6. Who would not but accept of the

the fatherly forewarning of Christ our Sauiour, by those many precedent tokens, as forerunners of this his comming? These are both sayings and signes: The sayings amongst other, *That for his Elects sake the dayes shall be shortned*, And, *Behold, I come quickly*.

Apo. 22. 12.

For signes, the waxing cold of charity, the rising of Nation against Nation, the abounding of iniquity; without further application, these may bee left vnto our silent thoughts.

Mat. 24. 12. Luk 17. 27.

Was there euer lesse loue? Is not that little loue amongst men, cold and hollow loue?

Christ said, *O ye of little faith*, and it may bee said, O yee of little loue. Where is that *Ionathan* that loues *dauid* as his own soule? Where is that vprightnes of conscience, when men rather for shame of the World, then otherwise for the loue of God and goodnesse, abstaine from extreame impiety? How many with *Ioab* imbrace friendly, but carry a malicious

2 Sam. 3 27.

cious heart to *Abner?*

7. The Apostle saith, *That the latter daies shall bee perilous daies for men shall be louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to Parents, vnthankfull, vnholy.* 2 Tit. 3. 12.

8. The Philosophers can tell vs, *Nullum violentum est perpetuum: That no motion violent, is wont to bee permanent.* The Rainebowe, as it hath a watery colour, which may shew vs what hath beene past: so hath it also a fiery, to signifie what is to come.

When sinne was multiplyed vpon the earth, God sent a floud to wash the earth: now, sin is growne so huge, washing will not serue, and therefore fire shall consume. Sathans fierce rage, may argue the shortnes of his time: the coldnesse and barrennesse of the earth, and trees, shew the qualities of aged bodies, or in effect tell vs, there will come a time when we shall not haue any longer the vse of them.

9. The decay of ancient Families and

and Houses, the defect of strength and stature, doe make vs daily see the World is wearing away.

10. That which is the flash of lightning before the hydeous clap of thunder: that which is the mustering of an host of men, before the said battell; the same are these signes before Christ his second comming to Iudgement.

11. To be curious with the *Bethshemites*, in prying into God his Arke, hath beene the folly of some men, to bee calculating, and skanning the day and yeere, which is vnknowne vnto the Angels in heauen, is needlesse. For seasons or times, *Non est nostrum scire*, *It is not for vs to know*: for our appearance at the time before Christ, to giue our account, *Omnium est scire*; *It is for all to know*.

1 Sam. 6 12.

12. That then the secrets of all hearts shall be reuealed, that a generall Audite shall be kept, Christ himselfe sheweth in the Parable, where *the Kingdome of heauen is likened vn-*

Mat. 28. 23.

to

to a certaine King, that will take account of his seruants. God will require a reckning at our hands of the time he hath left vs, of the graces he hath giuen vs of the blessings in this world bestowed vpon vs. At which time fauour shall not excuse, riches shall not excuse, friends shall not excuse, but against the faulty, Christ shall giue testimony, the Angels shall giue testimony, Gods benefits shall giue testimony, their owne conscience shall giue testimony.

When the rich mans Steward in the sixteenth of Saint *Lukes* Gospel, saw how the world was likely to goe with him, to wit, that hee must *giue an account*, and be put from his stewardship, it was time for him to call his wits together: and so is it for vs all, if we haue any care of the account, which will be required at our hands. Luk. 16. 3.

13. An account for our selues: *Adam, vbi es? Adam, Where art thou? How hast thou walked in the commandement I gaue thee?* An account Gen. 3. 9

1 Col.6. 19. count for our Brethren, *Cain, vbi est frater tuus Abel; Cain*, where is thy brother *Abel?* How hast thou vsed him? An account for our body; haue they bin kept as the Temples of the holy Ghost? An account for our soules, whether they be fit to appear in the sight of *that great Shepheard*, An account for our works: An account for our words: An account for our very thoughts.

1 Pet.2. 25. Ap.22. 12. Mat.22. Wisd. 1. 9.

It is most true, God is mercifull, but wee cannot tell whether our sinnes wil make separation between God and vs, if wee be not carefull in time; a consideration hereof may be the square to frame our building, the guide to direct our passage to Heauen.

14 Great are the agonies of death, when the sick shall see earthly things forsaking him. But farre greater is the horror of iudgement, to consider he is now going to answere for all hee hath done in the bodie.

15 Let vs a little call to minde, what

what manner of day, the day of the Lord ſhall be, *Behold, the day of the Lord commeth* (ſaith the Prophet *Malachy*) *as a flaming fire*, and the Prophet *Ioel* ſayth, *Dies magnus terribilis*, A great day, a terrible day. Mal.5. Ioel.1. 12

16 When an earthly King goes in perſon to battell, the whole Realme is moued, the noyſe of the armor and armed men is heard, the Trumpets ſound, the hearts of all on euery ſide are mooued. Much more ſhall this be, when the King of heauen and earth ſhall call together the whole hoaſt of Heauen to this battell. Bleſſed Lord, how ſhall the Inhabitants of the earth ſhake and tremble hereat?

17 *Erit dies vna* (ſayth the Prophet *Zacharie*) *quæ nota eſt Domino:* There ſhal be a day which is known vnto the Lord, *dies Domini*, the day of the Lord, ſo properly called. Zach.14

Firſt, becauſe knowne onely vnto the Lord. Secondly, becauſe in that day the Lord only ſhal ſhew his power openly. Thirdly, becauſe other

other dayes were giuen vnto the ſonnes of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

14. If the powers of heauen themſelues ſhall be mooued, what ſhall fleſh and bloud, the ſonnes of men doe? if there bee ſuch feare at the things preſent, what will there bee at the ſentence to come? what ſighes, what ſorrowes, what moanes, what mourning will there be heard in this day of mourning? how ſhall the euill be confounded, with the countenance of Chriſt whom they haue neglected, and cry vnto the mountaines to hide them from his preſence?

19. And heere we may alſo conſider with what power the Sonne of God ſhall come to iudge the world: he came once in humility, he ſhall now come in glory: he came once in pouerty, he ſhall now come with Maieſty: *Videbunt regnantem quem viderunt morientem: They who once ſawe him dying, ſhall now ſee him raigning.* 20. Call

20. Call to minde how the ſheepe ſhall be ſeparated from the Goates, the Wheate from the Tares, the wiſe from the fooliſh Virgins, ſome receiued in, others ſecluded, and for euer ſhut out.

21. Conſider that the ſecrets of all hearts at this day ſhal be opened, in that infinite aſſembly of men and Angels, when all ſins with all their circumſtances, the time, the place, the manner ſhall be laid foorth and publiſhed.

22. Conſider that if the countenance of an earthly Iudge bee feareful to the guilty priſoner: how much more ſhall the beholding of the eternall Iudge, amaze theſe, who ſhall be brought to the bar of his iudgement, and finde a thouſand witneſſes in themſelues, to giue in euidence againſt them. Laſt of all, let a remembrance of hell fire, that fearefull fire, which neuer goeth out: that grieuous fire prepared for the Diuel and his angels: let the remembrance of that fire quench in men the heate

of

of vnlawfull desires.

Luk. 21. 36. Mat. 25. 34. O that we would watch and pray, that we may be counted worthy to escape all those things that shall come to passe, & that we may stand before the Sonne of man, in that day, and that we may goe vpon his right hand, and heare that ioyfull voyce: *Come ye blessed of my Father, receiue the Kingdome prepared for you from the foundations of the world?*

23 And heere let vs exercise a while with all deuotion, the three faculties of the minde. First, our Memory, to call to minde, what hath beene tolde vs concerning the state of blessednesse: Secondly, our Vnderstanding, that wee may conceiue of it, so farre as our capacity is able to reach: and last of all, our loue to affect it, and desire it with all our hearts. Let vs, not for a day, nor a yeere, but all the dayes and yeeres of our liues, thinke of that Citie where all is peace, all is quiet, all is ioy; all peace without iarres, all quiet without trouble, all ioy without sorrow:

ſorrow: Where al the Citizens know without error: praiſe without wearineſſe: loue without changeablenes: they loue and euer deſire to loue, they ſee and euer deſire to ſee.

24. O thou City of God aboue: thou Church triumphant, very excellent things are ſpoken of thee. In thee there is *no yeſterday nor to day*: in thee is no birth, nor burying day, no leading into captiuity, nor crying in the ſtreets: if we deſire faireneſſe, in thee is pulchritude, as the Sunne: if muſicke, in thee is the melody of the Angels: if we deſire pleaſure, in thee is fulneſſe of pleaſure for euermore: if we deſire ſecurity, in thee is no alteration: if concord, in thee is al conſent: if continuance of ioy, in thee is all eternity.

Come againe yet a while, and let vs behold a little in our contemplation, the quires of Angels and Archangels prayſing God; and ſeeing that holy One that makes all holy, and ſinging, with tunes comfortable, and voyces indefatigable, day and

night that ſweet ſong: *Holy, holy, holy, Lord God almighty, which was, and is, and is to come.* Let vs behold how theyen ioy that tranquillity, which hath no diſturbance: how they haue that knowledge, which hath no errour, how they practiſe that loue which hath no offence; the more they loue, the more they deſire to loue. Hee that hath taſted a bitter potion, and afterward taſteth honey the taſte thereof muſt needs bee ſweet vnto him, farre aboue the former taſte. Will not then this bleſſednesse be acceptable, ſweet and comfortable, after all the ſorrowes of a tranſitory life?

24 Againe, the holy Ghoſt, *Luk.* 22. 30. reſembleth the glory of the life to come, vnto the actions of *eating* and *drinking* ſaying: *That yee may eate and drink at my table in my Kingdome.* Now this eating and drinking, which indeed is a feaſt or great Supper, *Luk.* 14. 16. is not the feaſt of *Aſſuerus, Heſt.* 1. which was made onely for the Nobles and Princes of the

the Prouinces, but this is made for all, rich and poore, young and old, male and female that beleeue on him. And it may be resembled by the feast which *Ioseph*, being ioyfull at the meeting with his brethren, made vnto them, *Gen.* 43. Where, First, they were his brethren which he feasted: secondly, he washed his face after his weeping, and went vnto them: thirdly, he appointed meate to bee set on the Table, and they drank and were merry with him.

Oh great, and much greater is the feast that shall bee made vnto faithfull men and women, when they shall eate bread, as a ghest said, *Luke* 14,15. in the Kingdome of God: in most things it shall bee like the feast of *Ioseph*, in one of the three it exceedeth that feast.

For first, wee are brethren to Christ Iesus, to whose Table wee come: as testifieth his answer which hee made to him that brought him word that his mother and his brethren stayd at the dore to speake

with him, *Mat.* 10.49,50. and so the Apostle telleth the Hebrewes, Chap. 2.11. saying: *Hee that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them his brethren.*

But in the second, our benefit is greater, then that in the feast of *Ioseph:* for hee that in mercie washed his Disciples feete, *Ioh.* 13. shall wash all our faces at that day, after our teares of sorrow, lamentation and woe in this world: for so saith the Lord of the great Day, *Esay* 25.8. *He will swallow vp death in victory: and the Lord God will wipe away teares from off all faces: Then shall be ioy and gladnesse, because saluation and strength, and the Kingdome of our God, and the power of his Christ is come.* Reuel. 12.10.

As for the third, it shall bee a feast of the best things: *Of fat things,* as the Prophet *Esay* speaketh, Chap. 25.6. *and of wines: of fatte things full of marrow, and of wines on the lees, well refined;* and the chearing vp of the ghests shall be, as *Cant.* 5.1. *Eate, O friends,*

drinke

drinke and make merry, O Welbeloued.

25 Now, who would not willingly learne to Dye, and that with comfort, when hee doth but thinke vpon and call these things to remembrance? And if the very remembrance thereof bring comfort, what will the enioying doe? If wee are somewhat mooued when we call to minde, that all know God, all see God, all loue God: then what will it be one day; to be ioyned with that celestial society, to know with them, to see with them, to loue with them, to be with him? Now what a ioy is it to consider the ioy of this most ioyfull day to all faithfull beleeuers in Christ Iesus, who shall bee quit by Proclamation, *Who shall lay any thing to the charge of Gods chosen?* How shall their hearts exult? Saying, Lord, wee are not worthy to be seruants, and thou makest vs sonnes; nay, heyres or coheyres with thee of euerlasting glory. A remembrance hereof should euen take vs from our selues, raise vp thy selfe, O soule,

saith Saint *Austin*, and thinke of that good which containeth all good.

O sweet voice of the Son of God: *Possidete*, receiue, but receiue, to possesse the Kingdom prepared for you: vnto which Kingdome, Iesus Christ bring vs all for his infinite mercies sake. *Amen.*

FINIS.